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Y Cymmrodor.

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RACE AND NATIONALITY.

An Address delivered at the Opening of the Cymmrodorion Section of the National Eisteddfod of 1886.

By ISAMBARD OWEN, M.D., M.A.

Mr. President, Ladies and Gentlemen,—Among the books which, in old-fashioned phrase, "should be in every gentleman's library", might, I think, be reckoned the volume of bardic tradition which the Welsh Manuscript Society published in 1862 under the name of *Barddas;* and this not merely on historical or antiquarian grounds, but for the intrinsic interest of its contents, which abound in sagacious maxims and pithy expressions of wisdom.

When the Society of Cymmrodorion did me the honour to ask me to open its series of meetings for 1886, it was to my copy of *Barddas* that I instinctively turned for a text. On opening the book my eyes fell on a series of questions constituting the commencement of a bardic catechism, which, in Ab Ithel's English rendering, run as follows:—

> "Who art thou? and tell me thy history.
> Whence didst thou proceed? and what is thy beginning?
> Where art thou now? and how camest thou to where thou art?"

Here, thought I, is wisdom; greater even than his who proclaimed "know thyself" to be the primary rule of life. If Greece revered the author of that famous aphorism, should

not Wales give its tribute of admiration to its unknown bard, who set these pregnant questions to guard the door of the temple of knowledge?

The Greek's immortal phrase is of the ancient philosophy, to which the individual was all in all. The Welsh bard has caught a foretaste of modern science, and warns us that the study of the individual is incomplete without a knowledge of its origin, its course of development, and its relative place in nature. But if we may read these bardic questions in a more mundane light than that in which they were originally intended, it must be confessed that in one respect we have sadly neglected our wise instructor's lesson. The history of the Welsh people has become an almost forgotten study among its members. I do not know if in a single school in all Wales instruction in it is at this day given. This surely should not long be so. The means of such instruction are more available to-day than they were but a few years since; the researches of Professor Rhŷs have partly dispelled the obscurity in which early British history rested, and at least one excellent elementary text-book has lately seen the light.

It may be said that our history is neither very illustrious nor very important to the world. True it is that independent Wales founded no empire and developed no permanent political institution. Empire and policy are not all of life. If history be taken, in the modern sense, as the story of a people and not that of its rulers, the history of the Welsh is devoid neither of interest nor of instruction.

To us as Welshmen it is of practical import also. In a day of popular government it is not well that anyone should be ignorant of the due place of himself and his nationality in the world, or unable to estimate the force of arguments drawn from the story of the past.

Ethnology till lately was content to classify us as "a Celtic

people". The advance of the science has gone to show that questions of origin are by no means so simple as they were once supposed, and that our racial character is not thus to be dismissed in a single phrase. That two waves of population, speaking variations of the so-called Celtic form of the common Aryan tongue of western Europe, have at different periods passed across the face of Britain, the evidence of language leaves no room for doubt; but the island was not a desert when those waves approached its shores, and at least one race settled here at a long antecedent date has borne a part, it is now acknowledged, in forming our present complex stock.

Following Professor Rhŷs, we may distinguish the men of the first Aryan-speaking wave, whose language has evolved the Erse, the Manx, and the Gaelic, by the name of Goidels, and apply that of Brythons to the second, the Britons properly so called, who introduced a dialect allied to the Goidelic, but since widely divergent from it, and now represented by the modern Welsh.

Before Goidel or Brython set foot in these islands there lived in them an anatomically well-defined race of mankind, our present acquaintance with which, in its purity, is made by the exploration of its ancient places of sepulture. It was a race small in stature, of slender and not ungraceful build; its head long and rather narrow, its features well formed and of gentle expression. Its brain-capacity was good, and its skill not contemptible, though limited in effort for want of material knowledge. Its implements were shaped and polished in a workmanlike manner, though it had found no better substance to make them of than flint.

It was once held that this race, relics of which are widely distributed, was an extinct one; but anthropologists are now agreed that the type has never died out, and that it enters in varying degrees into the composition of most of the races of

modern western Europe, those of Great Britain and Ireland among the number.

Exploration of another class of ancient tombs has brought to light the remains of an equally defined race of widely different physical characteristics, which settled in remote antiquity upon the coasts of west and north-west Europe, and penetrated into our isles at a long subsequent period. It came here as a conqueror, subjugating and afterwards mixing with the people I have just described. It was a tall race, large-boned, and presumably of great muscular strength; with a round skull, beetling eyebrows, prominent cheek-bones, and massive jaws. Its affinities are a matter on which anthropologists are not agreed, and it is but a bare surmise which identifies it with the material of the earlier Celtic or Goidelic immigration.

The accident of their mode of sepulture has preserved for us the separate types of these two early races. Others, it is by many anthropologists inferred from existing types, were coexistent, of whose independent characteristics the trace has been altogether lost.

The Brythonic immigration brings us down to historic times. It was still in progress when Cæsar first lifted the veil from the island. At the dawn of history the Brythons are found pushing back or dominating the Goidel from east to west of Britain, as the latter had once dominated the races of more primitive times. From the meagre descriptions of Roman writers, supplemented by such scanty anatomical knowledge as is available, we gather that the Brythons, though not a homogeneous people, were characterised on the whole by a fairly tall stature and by a ruddy or light colour of hair. The Goidel in his separate individuality we have no present means of identifying. He is traced by his language alone; which appears, before the coming of the Brythons, to have prevailed over greater part of the two islands, and to have superseded the earlier forms of speech. It is known neither

from what side he entered the British world nor to which of the types existing in it he ought to be ascribed. Necessarily his relationship to the later Brythons is equally dubious. Language, it is now acknowledged, is no certain criterion of race; evidence though it may be of bygone political or geographical association. The Celtic form of speech was once widespread, and the early peoples of Britain were not necessarily the only ones who had thrown aside their original tongues to adopt it. The word "Celtic", in philology, has a perfectly definite significance; in anthropology it has no determinate meaning; and it will aid the comprehension of the subject if that much-abused phrase, "the Celtic races", be relegated for the present to the limbo whither Albanactus, Camber, and Locrinus have gone before.

From the subjugation or displacement of earlier peoples by later, modern historians are too apt to infer the inferiority of the former in the scale of humanity, and the possession by the latter of superior moral and physical qualities, making inevitably for the result which actually took place. Any such view must surely admit of large exceptions. There is a critical period in the progress of a people emerging from savagery to civilisation which lays it open to the attack of another either more or less advanced than itself, —the period, I mean, when it has just beaten its sword into a ploughshare, and has not yet fully reaped the harvest; when the fervour of savage valour has been partially damped by industrial occupations and civil discipline, while the strength which advancing civilisation brings, the concentration of population, the power of organisation, and the improvement of the materials of warfare, have not yet been realised. A people in this stage, like a crustacean that has cast its shell is liable to the assaults of enemies whom a little before, or a little later, it could afford to despise.

So simple a cause as the possession of a superior weapon, or superior military formation, has been many times in the

world's known history the condition of conquest, from the days when the phalanx made Thebes master of Greece and the Macedonian spear overthrew Hellenic independence, to our own in which the needle-gun won the battle of Sadowa, and the master of the Prussian army became the arbiter of Europe. The possession of a superior weapon was undoubtedly one of the reasons, if not the only one, which gave the large-limbed men described above the victory over their agile foes. It was not till southern trade had placed these round-headed men in possession of bronze as a material for their arms that they ventured to make a raid upon the flint-armed islanders. Polished stone against weapons of bronze—the result could not be doubtful. The possession of the better material, iron, at a later period, is thought to have given the Brython the upper hand of the Goidel. It was, we may be right in saying, a tide of knowledge, not of evolution, that was really setting westward.

At the time of the Roman invasion the Brythonic wave, we learn, had hardly reached the western sea; and the Goidel was still as dominant in the north-west and south-west of our present Wales as in Ireland itself when the Roman conquest cut short the Brythonic advance. In the modern Glamorgan and Gwent the Romans encountered an apparently separate race—swarthy, and of short stature, whom they likened to the Iberians of Spain, and in whom modern ethnologists see the unmixed descendants of the short people of the ancient tombs. If this be so, we are rightly cautious in declining to attribute an essential inferiority to this early people, for it was in the black-haired Silures that the Romans met one of the toughest foes they had encountered since the fall of Carthage.

The Roman occupation, it is generally admitted, can have made little difference in the racial characteristics of Britain. Outside the network of towns and roadways the old inhabitants of the island lived a separate life, cultivating the land

for the Italian tax-gatherer, but speaking their own languages, and little influenced by the foreigner, unless he came to them in the capacity of a Christian missionary. When the necessities of the empire withdrew the legions and officials of Rome, the Britons were still Britons, and the ancient tongues, though enriched with many Latin words, still lived in the land.

Forty years after the Romans left, the marauding hosts from Lower Germany, whom the provincials termed Saxons, but who called themselves by the famous name of Englishmen, set themselves to wring from its possessors a new and more fertile England upon the coasts of Britain. Against these stalwart warriors, in the full flush and vigour of barbarian life, and inspired by immemorial freedom, it is marvellous that the Britons, broken and hampered as the Romans had left them, should have maintained so long and so stubborn a conflict. We may see in later history how much weaker was the defence which the English in their turn offered to the Danes. In the English invasions there was no question of over-running or conquering Britain. The land was gained, district after district, by dint of hard and continuous fighting; the armies which had settled on the coast being reinforced by fresh swarms from the teeming shores of Lower Germany, until the original England by the Baltic was well-nigh emptied of inhabitants. In the course of a hundred and thirty years south-eastern Britain was in English hands—a number of English settlements, afterwards to be bound together into kingdoms, stood on the ruins of the Roman province.

Whether the Britons were entirely cleared from the conquered districts, or how far the English peoples that took their place were British in blood, is a long disputed question, but one germane to the point towards which we are tending. Historians of the present day are in general disposed to admit the survival of a considerable British element in the

captured lands. A subject population, it would appear, was left to carry on such urban life as survived in the Roman towns, which the English had no inclination to share. British captives must have been valuable as slaves to till the soil, and British women prized by a race of warrior immigrants. Among the marshes and tangled forests that then covered a large part of the island soil, fugitives might, and in some places certainly did, maintain a state of savage freedom, till, in later days, their descendants mingled with the settled inhabitants of the cultivated tracts. In one way and another a large British element is now generally held to have been absorbed even into the earliest English states. The later victories of the English, especially after their conversion to Christianity, led to conquests rather than settlements, and the population of many of the western districts of England remained chiefly British in blood.

The hypothesis of the retention of a large British element in the English settlements receives much support from recent anthropological researches. The dark colour of hair which is held to denote the presence of the earlier stocks is found, according to the Report of the Anthropometric Committee of the British Association, to be more prevalent in many of the counties of the east and south of England than it is throughout the greater part of Wales. Even Dr. Beddoe, who dissents from the conclusions of the committee, does not regard the pure English and Scandinavian stocks, recognised by their characteristic fair tint, as accounting for more than a half of the population of the greater part of England.

A portion of this dark element in England is no doubt of comparatively recent introduction, due to the various immigrations that have taken place from the Continent, and to the constant flow, since the sixteenth century, of the western population to the wealthier parts of the country. Some

may have been introduced by the English invaders themselves, fair people as in the main they appear to have been. They came from lands previously trodden by at least two of the earlier races of Britain, remnants of which may have come in the English keels to wrest the land from their unrecognised kinsmen.

The south-western peninsula, which had been isolated by English victories on the Severn, was the subject of much later conquest. The remaining portion of Roman Britain, south of the wall, had, shortly after the departure of the legions, been roughly banded into a coherent federation. A North Briton named Cunedda had established in his family an hereditary supremacy over all the tribes inhabiting these parts, and had still further consolidated his power by carving out district sovereignties for his sons among the Brythonic and Goidelic-speaking peoples of Wales. His work had proved lasting; a national feeling and an early national literature had sprung up in the Gwledig's dominions. Aneurin and Llywarch had antedated the era of Meilir and Gwalchmai, and the common name of Cymry, or fellow-countrymen, bound the tribes together from the Severn to the Clyde.

The war, which had ceased for a space after the capture of south-eastern Britain, was renewed by the growing power of the Northern English on the unprotected frontier of the Cymric state. In 613 a victory in front of Chester threw that city and the adjacent plains into the hands of the Northumbrian king. A life and death struggle ensued, which lasted with varying fortune for over forty years; at the end of which time we find the plains of Cheshire and Lancashire permanently annexed to Northumbria, the Cymric state broken in two, and its national life come to an end. Of its northern divisions, that known as Strathclyde ultimately became incorporated with the kingdom of Scotland; the name of the

remainder is perpetuated in the county of Cumberland. The separate individuality of these northern Britons was not lost till the middle ages, and a Brythonic tongue lingered in Strathclyde till the thirteenth century.

During these two centuries of struggle there had been a continual streaming of the eastern elements of the island population towards the west. Each influx of exiles increased the proportion of Brythonic blood and the weight of Brythonic influence; and at the time that the Cymric state was broken up the Brythonic tongue is found supreme, and the Brythonic element presumably dominant, from one end of Wales to the other. Of any attempt at expulsion of the Goidelised tribes, or of the Silures, there is no certain evidence, and it is reasonably held that they were, in part at least, absorbed and not displaced by the Brythonic advance. The stock of the Welsh people is now nearly complete, and we see of how complex a nature it must be, with its dominant Brythonic element overlying an unknown proportion of the Goidelic strain, and that resting on a substratum of the earlier races of men to whom Britain belonged in the ages of stone and bronze.

Subsequent accretions cannot have very materially altered the strain. A Brythonised colony from the north repeopled in later days the wasted region of Tegeingl; some Danish, Norman, French, and Breton elements were introduced in the middle ages; and in the present century the population of the industrial districts has absorbed and assimilated a considerable influx of strangers from England, Ireland, and the Continent. The Flemish colonists of Pembrokeshire and Gower hold themselves separate to this day.

If we seek to define our racial position in the British Islands, one thing at least is clear, that it is an intermediate one. The older elements of the population connect us on the

one hand with the Goidelic, or Goidelised, Irishman and Gael, while our dominant Brythonic element bids us look for our nearest cousins in the neighbouring counties of England, in Somerset, Devon, and Cornwall, in North Lancashire, Westmoreland, and Cumberland (as far as Cumberland is not Danish), and in the Western Lowlands of Scotland; parts from which the Brythonic-speaking population was never largely displaced, to some of which it has since largely returned.

On the view we take of the persistence of the Briton in the east and south, our estimate of our general relationship to the English and eastern Scots must be based. It is to be hoped that the systematic study of contemporary types which has been set on foot will one day throw light on this as on many other dark places in British ethnology. At present it would be idle to dogmatise; but it is at all events not improbable that the average Welshman is, if anything, racially nearer to the average Englishman or lowland Scotchman of the present day than to the average Irishman or Gael.

Race is not nationality; not always an element of nationality; seldom, I think, an essential element. If we scan the map of Europe we shall find the most strongly marked nationalities embracing races obviously very diverse and still geographically distinct. The common French nationality covers the Fleming and the Gascon, the Provençal and the Norman; the Italian unites the Neapolitan and the Lombard; the Prussian has joined the German and the Slav; Macaulay's description of national coalescence in Scotland has long been familiar. On the other hand, we have seen Alsace and Lorraine forsaking their association with German nationality to cleave to that of France, the great Scandinavian peninsula rift by a line of national demarcation, and the union of the Netherlands proved to be an impracticable dream. Common

interests, common habits and traditions, a common political form, bring men into closer intercourse; and a common language may smooth still further the way of union: but something is needed yet before a nation can become a nationality. That something is community of mind; its essence is—Ideas. A great idea, a great principle of conduct, be it social, religious, or political, is, I hold, the only nucleus on which a true nationality can concentrate. It is the common faith in, the common pride in, the common possession of such ideas that can alone bind man to man as Englishman is bound to Englishman, Scotchman to Scotchman, Welshman to Welshman, and create the organic unity we term a nationality out of the atoms of human life.

The old Cymric state, in the days of Cadwallon, had its idea, to which it was enthusiastically devoted. The retention of "Unbenaeth Prydain", "the Monarchy of Britain", in Cymric hands was its cherished aim, the bond of union between its component parts. With the breaking of the Cymric state the monarchy passed hopelessly into other hands, the bond was shattered, the idea was a memory of the past, and the budding nationality died. We pass over a period of more than four hundred years, from the death of Cadwaladr to the end of the eleventh century, when time had again a new birth to bring forth, and the modern Welsh nationality came into being.

The history of the Welsh people during those four hundred years is almost a blank. Their circumstances were not propitious. The rude tribal sovereignties which the Western Britons had extemporised on the departure of the Romans had in them no element of political progress: a barren soil, a scattered population, and a constant need of defensive war were little favourable to material prosperity. The power of the Gwledig had shrunk to a shadowy claim of supremacy on the part of the King of Gwynedd, and the unorganised

swarm of petty princes and princelets displayed the vices inevitable to their condition. The annals of these centuries are a list of dynastic and intestine feuds, varied by wars, defensive and offensive, with the English kingdoms, to which, in times of peace, the Welsh chieftains generally acknowledged fealty and sometimes paid tribute. Twice the dreary record is broken by a gleam of light. Once we see a genuine patriot devoting his life to the maintenance of peace and the improvement of his country's laws. Once a born leader of men unites the jarring princedoms for a time into something resembling a single state. But Howel Dda stands alone, and Gruffydd ab Llewelyn is the sole "King of Men" from the days of Cadwallon to those of Gruffydd ab Cynan. The stubborn bravery of the people in defensive war is the only other redeeming feature of the picture. Offa of Mercia tore the district of Pengwern from the kingdom of Powys, but this was the last permanent conquest of the English. Mona, Gwent, and the north-east were often overrun, but as often regained, until the Normans came.

The internal divisions of Wales are used sometimes as an illustration of a supposed special incapacity of "Celtic" peoples for united action. If we look over the border it does not appear, with all their advantages, that much more real union existed among the English in the days of their independence than among our own forefathers. One inestimable advantage which they possessed was the succession of great men, men of statesmanship and command, which their ruling caste in that age seemed never weary of producing. Now in one place, now in another, arose these born leaders to impose their will on petty sovereignties and neighbouring kingdoms, and bring about something like common action. But the union was personal rather than national, and whenever the strong hand was removed the old division of council and action soon reappeared. Its effects were manifest when the Danish in-

vasions began. In ten years from their first attempt at conquest the Northmen subjugated more of the island than the English had won by a century's hard fighting while yet the land was Britain.

Though the first invasion of the Northmen after a while died away, and allowed the successors of Alfred to build on the basis of the kingdom he had saved from the wreck an empire of the English as brilliant as it was short lived, their doom was not long delayed. After a space the Dane was again in the land; and in A.D. 1017, five hundred and sixty years after the conquest of Kent, all England bowed to a foreign lord, and the independent political life of the English people came for the time to an end. From the Danish *régime* they were transferred to the sterner rule of the dukes of Normandy; by the marriage of a Norman heiress their land became part of the wide domains of the Plantagenets of Anjou, which extended under various titles from the Cheviots to the Pyrenees, and at one time it fell perilously near to becoming a province of France.

The storms that ravaged England did not spare Wales. The stubbornness of its defenders, the difficult nature of the country, which in part compensated for their scanty number, and perhaps the small temptation its poverty offered to invasion, saved Welsh independence from serious attack for a time; but towards the close of the eleventh century we find the eastern borders borne down by a strong chain of Norman earldoms, bodies of Norman adventurers eating into the heart of the land, and the claims of supremacy over its numerous divisions, which had descended from the days of Offa and Egbert, asserted to the utmost.

To outward appearance a few years more would see all Wales subverted, and its disunited inhabitants merged in the mass of the Norman's English subjects. Had such been the case we should not be met here to-day to speak of Welsh nation-

ality; we should not be about to discuss to-morrow the utilisation of the Welsh language.

In the year 1081 a voice is heard from the hill of Carno. It is Meilir lamenting the death of his lord at the hand of Gruffydd ab Cynan. His song of mourning for the overthrow of the old order is, unknown to himself, the first note of the new. The creative idea which was to form the Welsh nationality we know to-day is struggling to birth, a new set of men has come to the front to receive and protect it, and Meilir himself is destined to be its earliest exponent. Before the century closes we perceive unequivocal signs of Welsh nationality. The bard is abroad in the land, and Gruffydd ab Cynan is holding an Eisteddfod at Caerwys.

It is, I maintain, by examining closely the Eisteddfod, which from that day has been the especial symbol of Welsh nationality, and the certain gauge of its vitality, that we shall obtain the clearest conception of the ideas which inspired its formation. We need not look back to the middle ages to do this. The Eisteddfod is with us now, ever young and ever fresh, though venerable in age. It is no barren survival or empty revival, but a reality of the present day. The abounding vitality of the institution and the spontaneous interest it awakens throughout the country are facts obvious and not open to question.

Let us, then, in the coming week, when we see, as we hope to see, the scenes which recent Eisteddfodau have witnessed, the benches of the great pavilion crowded for four days together with thousands of Welshmen and Welshwomen sitting patiently, hour after hour, attentive witnesses of the proceedings on the platform,—let us turn for a moment from thoughts of the past and from dreams of the future, from speculations on the origin of the institution, and from projects for melting it down and pouring it into new moulds, seriously to ask ourselves of what meaning is this actual,

visible, tangible phenomenon before us, what the moral forces are which have brought and kept these thousands together, attracted from the length and breadth of the land. Let us not fail to remember that the concourse we shall see has been drawn, not from a rich and leisured class, but from all ranks alike; that the institution is mainly supported, and indeed mainly conducted, by hard-working men and women, whose scanty leisure affords them little time to waste in affectations, whose narrow means they are little likely to expend year after year on an unreal object. Can any thoughtful person suppose, as certain English newspapers "do vainly talk", that national vanity and self-adulation are anywhere so strong as to play even a considerable part in producing such a phenomenon as an Eisteddfod has to show. Men whose lives are spent in a daily struggle for bread are not to be drawn by silken chains like these. The very quality of the audience is enough to put its sincerity beyond question. One cannot mistake the reality of the attraction an Eisteddfod possesses.

But of what nature are the proceedings which awaken so genuine and eager an interest? There is little show or glitter about the conduct of an Eisteddfod. An almost Spartan simplicity marks alike the scene and the actors. To listen to a contest in the execution of high-class music; to hear an adjudication upon the merits of rival compositions in music, in prose, or in verse, or a speech upon the past or the future of the country; to witness an honour done to a fellow-countryman who has written best in an old and difficult poetic metre—these are all the attractions it has to offer. Attractions they prove themselves; but they are attractions of no vulgar kind. They are attractions that can appeal only to minds bent towards cultivation; the sole pleasure they have to give is the pleasure of the critic and the artist.

Would we look deeper still, we may see the National

Eisteddfod not standing alone, but connected by sensitive bonds with a whole system of lesser Eisteddfodau, of the province, of the district, of the town, and of the village. We may trace its roots deep into the national life; see whence it draws its support; and satisfy ourselves that its vitality springs from a genuine and spontaneous source, that the subjects of the Eisteddfodic contests are really the national recreations of the Welsh people, practised by the many and sympathised with by all.

How shall we say, then, when we look at the scene which this week will again unfold? Shall we not recognise in it a visible witness that here in Wales we have a people, in the wide sense of the term, bent towards mental cultivation, capable of appreciating the pleasures of the critic and the artist, penetrated by the conviction that intellectual exercise is a source of happiness in itself as well as a means of material advancement, and that culture is not the exclusive privilege of a class, but a blessing to be freely enjoyed by all? Here, I make bold to think, is the key to the history of our people. This belief in the universality of intellectual enjoyment, this spontaneous creed of the democracy of culture, is the idea which has inspired the Welsh nationality, is the social gospel which Wales has to offer to the world. As a bare idea, it may be neither new nor strange, but Wales alone has succeeded in giving it the practical embodiment we see.

If, in the light of these thoughts, we turn again to the Wales of the twelfth and thirteenth centuries, we shall find ourselves in no unfamiliar land. The same idea, though more rudely expressed, animates the people of the time. Literature and music are already a popular passion, the subject of a common feeling that binds the Welsh together and gives them a sense of national individuality. In the farmer's cottage the harp and song are ready for the evening's entertainment; in the hall

of the prince, chieftain and soldier are alike eager for the song of the bard. His utterance is no rude ballad or untutored song of war; his hearers' taste has demanded poetic elegance and elaborate literary form; the old Brythonic tongue is fashioned into a rich language—vigorous, flexible, and expressive; the lofty legend of Arthur and his knights, brought from far Brittany, and embellished with a thousand charms of fancy and diction, goes from hand to hand, destined soon to encircle Christendom; topics of a more serious nature are not forgotten; an elevated tone of thought, an intellectual freedom of spirit, are exerting their influence on the national character.

Drawing a new life from such a source as this, the Cymry managed ere long to stem, and even to roll back, the tide of Norman conquest, and sustained for two centuries more the unending defensive war which the encroachments of their powerful suzerains forced upon them. From the time of Gruffydd ab Cynan they were no longer an unprogressive people. Little by little they learned what the Normans had to teach them of the arts of war and peace. Gradually the old political order changed for the better. The district sovereigns are seen by slow degrees falling into subordination to the provincial crowns, and the provincial rulers at last accept in fact the traditional supremacy of the house of Gruffydd ab Cynan. The inorganic collection of tribal lordships works into a Principality of Wales, a vassal state, but not without political importance.

But we shall miss the significance of the history of these two centuries unless we apprehend that the material progress was not the cause of the intellectual development, and realise the circumstances under which that development began. For the dawn of a considerable literature we look, as a rule, to cities and courts, to times of prosperity and ease. The Welsh, even in Owain Gwynedd's days, were but a plain-mannered people of shepherds and herdsmen, engag-

ing little in commerce, harassed of necessity by perpetual summons to war. Luxuries they had few; town-life was almost unknown. The Church, isolated to a great extent, had afforded no channel for the entrance of Italian civilisation. But for the initial debt it owed to Britanny and Ireland, the intellectual movement was Wales' own. This it is which gives special significance to Welsh social history in the twelfth century, and brings it to bear on that of our own times. The phenomenon is unique. Never, I believe, has an original literature comparable to that of mediæval Wales taken its rise under circumstances seemingly so little favourable to its appearance.

The Principality was short-lived; it fell almost as soon as completed. The new Wales was called upon to confront a new England. Stripped of their wide continental possessions, the Plantagenets had to fall back on their island realm. The reign of the first Edward, the greatest of the line, finally welded conquered English and conquering French into a single nation, and established the modern Kingdom of England. The security of his creation was threatened by the existence of independent states upon its northern and western borders, and the best of his life-work was devoted to procure the union of these realms with his own. His projects in Scotland Edward did not live to complete. In Wales, which was the object of his first attack, his work was thoroughly done.

The rule of the Edwards was in the main a just and not oppressive one. For the third of the name, whose victories they helped to win, and for his unfortunate grandson, the Welsh seem to have entertained a real affection. A complete union with England might thus early have been effected but for the usurpation of Henry Bolingbroke and the chapter of Welsh history to which it led. Little claim though Owain of Glyndyfrdwy may have to be numbered in the roll of genuine patriots, we can, none the less, admire the skill with

which he united the Welsh dislike of the usurper with the unsubdued Welsh national sentiment to organise a revolt so formidable and so nearly successful. Of the dread which the name of Owain inspired during his life, and his memory long after his death, we may find a reflection in the pages of Shakespeare, and a surer testimony in the severe repressive measures which the English government thought it necessary to enforce in Wales during the whole of the Lancastrian and Yorkist periods.

Paradoxical as it may sound, the conquest of Edward I had increased the possible harm that might accrue to the Crown from the side of Wales. We may notice with interest the change that had taken place in the country. A hundred and twenty years of Plantagenet rule had completed the work begun by the house of Gruffydd ab Cynan. The provincial dynasties had disappeared, and the country was one. Henceforth a Prince of Wales might again rule the land; a King of Gwynedd, of Powys, or of Deheubarth, could no more be.

The Wars of the Roses worked out the remedy for Lancastrian and Yorkist oppression. By a singular fate the inheritance of the Plantagenet throne came to be vested in the grandson of a Welsh squire. To the gallant Welshmen who fought for Henry Tudor his landing was more than a renewal of the contest between the red rose and the white. They saw in him the man who was to free them from subjection and restore the ancient honour of the Cymric name. They saw with pride the old Red Dragon of the Cymry floating over them as they marched to Bosworth Field, carried in triumph to London, and blazoned as the chief supporter of the royal shield. From that time the attitude of Wales to England was changed. The Welsh recognised their native sovereign in a Tudor king, whom their own valour had helped to place on the throne, and the next fifty years made possible the Act

which put an end to the disorderly rule of the Marchers, formally united the Principality to the Kingdom, and placed Welshmen under the protection of the same laws and in possession of the same privileges as other subjects of the Crown. Welshmen and Englishmen were united on terms which recognised their complete equality. Both had in time past been under foreign rule; both had rested long in the position of a conquered people; the spirit of neither had been broken by subjection. Improved relations soon sprang up between them; and before Elizabeth had been long on the throne mutual confidence and goodwill, seasoned with a little friendly banter, had taken the place of the old dislike and distrust.

It was unfortunate that the brightness of the new era then dawning for Wales should have been dimmed by a mistaken though well meant piece of policy, embodied in the very Act which was intended to open it. By a clause in the Act the use of the English language alone was ordered in all courts of justice, and the penalty of disability for public office was enacted against all who adhered to the ancient Cymric speech.

We need not blame Henry VIII and his advisers, English or Welsh, for this. They acted according to their lights. They saw the grave practical inconvenience of two languages in a single realm; they knew, perhaps, that parts of Britain had already changed their tongue. But they did not see—many yet even do not see—that to replace a primitive and unlettered dialect is no measure of the task of uprooting a language that has been made the medium of a literature and the expression of a national idea, and has thus wound itself around a national heart. To make matters worse, the means of instruction were almost wanting in the country. The troubles of the later Plantagenet periods had left Wales ill-provided with schools, and a system of national

education transcended as far the ideas as the means of the sixteenth century.

The evils which are to be attributed to this unsuccessful piece of legislation are, I believe, neither few nor small, and I greatly fear our national character has been a sufferer. A system which allowed generation after generation of Welshmen to find themselves subject to serious disabilities except on conditions which they could not possibly fulfil, and to see their language—a language inextricably bound up with what was best in their national associations—placed under a legal ban, was as well adapted as any means could be to induce a depressing sense of helplessness and inferiority in the people, and to allow a spirit of self-distrust to undermine the sturdy independence of the ancient Cymry.

In their very success, as far as they did succeed, I believe these enactments to have been as disastrous as in their failure. The few whose circumstances gave them the means of acquiring the English tongue came, I fear, little by little to neglect the cultivation of the older language, to regard it in the light of a rustic dialect, to transfer the idea of disparagement from the language to the persons of those who spoke it, and to estrange themselves and their descendants from the current of national life, which still flowed, though silently, among their humbler neighbours. In the revival of Welsh nationality which has marked the present century, the heirs of the ancient leaders are not those who have led. It is the unassuming figures of parish clergymen and ministers, burghers, scholars, and men of toil, that rise before us as we recall the architects of the restored national temple, from the authors of the *Myvyrian Archaiology* to the Father of Higher Education in Wales.

The whole current, however, of our modern social life has tended to bring out the large capacities for self-help which may be discerned in the character of the existing Welsh people.

Voluntary popular agency has been conspicuous in all the movements that have lifted the land out of the state of intellectual neglect and destitution into which it had sunk in the Georgian era. It was voluntary agency that organised the first supply of sadly-needed schools; it was voluntary agency that supplemented the shortcomings of the system that superseded them by the peculiar institution of the Welsh Sunday-school; it was voluntary agency that covered the land, as few lands are covered, with the means of religious worship; the people at large supported Sir Hugh Owen in the matter of higher education; and the popular effort which revived, has since continued to maintain, the celebration of the national Eisteddfod.

Here, then, stands modern Wales, inheriting by right an honourable position in a great realm, looking back on a history which at least was never sullied by slavishness or cowardice; its people trained to self-help under circumstances of extreme difficulty and discouragement, bound into a nationality by an idea that is independent of political chances, pregnant with intellectual progress, and embodied in an institution at once ancient and modern, stable in its immemorial tradition, and flexible enough to meet the changing requirements of the time.

Wales, if true to its national idea, has a future before it; but there is a barrier in the path which the united efforts of its sons are needed to remove. I mean the grave defects of the national system of education. This is a matter that stands far above the level of party strife, and I make no apology for alluding to it in an Eisteddfodic meeting. Rightly to appreciate the force of the movement which the Eisteddfod represents, we must not fail to keep steadily before us the educational conditions under which it has been carried on. It is singular that the part of our common kingdom in which the love of intellectual pursuits is most widely dif-

fused, and in which intellectual culture is of the essence of the national idea, should be, of all, the part worst supplied with the means of systematic mental training. We are asked to-morrow to discuss a proposed means of surmounting the difficulties against which elementary instruction has to struggle, and more than a passing reference to that part of the subject would be now misplaced. But behind the matter of elementary education looms the more formidable question of intermediate schools. Beset with difficulties as the question is, Welshmen must grapple resolutely with it ere-long, for, from the point of view which we have been considering, it cannot but be the question of questions for the future of our country. Mental training is the life-blood of the Welsh nation. Deprived of education, a Welshman is an organism incomplete, lacking its perfect development. His intellectual capacities are his fighting arm. What can avail him in the battle of life if his right arm be withered and stunted from childhood. The Welsh people possesses abilities and character fitted to give it a position of credit in the family of modern nations. As long as the present state of things lasts, we must be content to take an inferior place. Honour and interest are alike imperilled by delay. The question is one of life and death for the country, and should be attacked with the conviction that national life or national death depends upon the finding or missing a solution.

NOTES ON THE LIFE OF ST. DAVID,

THE PATRON SAINT OF WALES.

By HOWEL W. LLOYD, M.A.

(Read before the Society, February 24th, 1887.)

The time when St. David lived belongs perhaps to the most obscure period of the history of this country. It is that in which the King Arthur of romance is said to have flourished; who, though a certain place in history has been accorded to him by some writers, is stated to have fought and defeated the Saxons in twelve battles, neither the site nor the date of which have hitherto been ascertained with certainty; whence, some have gone so far as to deny that they ever were really fought, or that the hero of them had any real existence. It may, therefore, well be conceived difficult, if not impossible, to fix the date of St. David's birth, as well as of his death; although both may be reached approximately, and with sufficient accuracy to enable us to gain in succession a knowledge of the principal circumstances of his career.

It is universally agreed by his biographers, and indeed in all the ancient documents that relate to him, that he was a person of noble, nay, even of princely birth. His father, whose name is given variously as Sant, Sandde, Sanctus, and Xanthus, but all referring clearly to the same individual, is called the son of Ceredig, son of Cunedda Wledig. His mother, the wife of Sandde, was Non, (called by Ricemarchus, his biographer, Nonnita) the daughter of Gynyr of Caer Gawch,[2] the petty prince of a district in what is now the

[1] Gynyr of Caer Gawch appears to have been the chieftain of a district in Pembrokeshire, since called Pebidiog, or Dewsland, in which

County of Pembroke, by his second wife, Anna, who was the daughter of Vortimer, surnamed by his countrymen "the Blessed", one of the three sons of Vortigern, the British king whose name has been traditionally execrated by his countrymen for his traitorous dealing with their Saxon enemies. St. David was therefore fifth in descent from Vortigern, and fourth from Cunedda. Cunedda was himself partly of British, and partly of Roman descent; for some of his ancestors, as *Edern*, his father, and *Padarn Peisrudd*, his grandfather, bore names indicative of Roman origin, Æternus and Paternus in Latin. The scarlet robe of Paternus implies that he was high in authority under the Romans, as has been acutely observed by Professor Rhŷs; who has also inferred from the term "*Gwledig*", attached to the name of Cunedda, that he was invested with supreme authority over them by the Britons, when the Romans had left them to take care of themselves. The title is never found in connexion with any except royal names, and those of persons possessing the highest authority; and we know, from the Elegy on Cunedda, by Taliesin, that he died gloriously on the Great Wall from Tyne to Solway, which he guarded when resisting an invasion of the Picts. Possibly it was this very disaster which finally impelled his subjects to despair, when they sent

the town of St. David's is situated; and he probably rose into power upon the reduction of the Gwyddyl Ffichti by Clydwyn. His first wife was Mechell, daughter of Brychan, by whom he had issue a daughter called Danadlwen; whose husband, Dirdan, is included in the Catalogue of Saints, but no churches are ascribed to him. The second wife of Gynyr was Anna, daughter of Gwrthefyr Fendigaid, or Vortimer (son of Vortigern), King of Britain; and the fruit of this union was a son, named Gistlianus (in W. Gweslan), together with two daughters, Non, the mother of St. David, and Gwen, the mother of St. Cybi. From confounding Anna, the daughter of Gwrthefyr Fendigaid, with Anna, the daughter of Uther Pendragon, arose probably the legendary story that St. David was related to King Arthur, but this tale is at variance with all the pedigrees.—From Rees' *Essay on the Welsh Saints*, p. 162.

their famous letter entitled "The Groans of the Britons," to Aëtius, imploring the Romans to return and protect them, since "the barbarians were driving them to the sea, and the sea to the barbarians."

The sons of Cunedda, no longer able to hold their own against the Picts in the North, migrated to the West, where they would be hospitably received by their maternal relatives, the descendants of Maximus, a Roman, but, on his mother's side, of British blood, who ultimately usurped the Imperial purple, and was slain at the battle of Aquileia, by his successor, Theodosius. Here tradition ascribes to their valour the expulsion of the Gwyddyl, who had either survived in those parts from the original occupation of the island by their race, or had invaded it from Ireland. The lands thus subdued they seized, and occupied: and thus it appears that Ceredig, the grandfather of St. David, became master of the country, since called from him, Ceredigion, and now Cardigan. Hence it is natural to expect that we should find in that region, or its neighbourhood, the birthplace of St. David. This was in Dyfed, or Dimetia, and, according to Giraldus, on the spot known afterwards as St. David's, but, according to Ricemarchus, at a place still called Hên Fynyw in Cardiganshire, which appears to be on the whole the best supported tradition.

All the biographers agree that his birth was predicted by St. Patrick, a chapel dedicated to whom still exists in Rhôs, near St. David's, where, they say, the prediction was made. His religious education was completed by St. Paulinus, (Pawl Hên), who had been a disciple of St. Germanus, and had a school, or monastery, at Ty Gwyn ar Dâf (the Holy House on the Taff) now Whitland, in Caermarthenshire. There he remained for a period not less than ten years. He had been baptised, according to one account, by "Beluc, Bishop of the Menevians"; by another, at a place called Porth Clais, in

that neighbourhood by Albeus, Bishop of Munster, who by Divine Providence had arrived at that time from Ireland, a not very probable story. His education commenced at Hên-meneu,[1] or Vetus Rubus, which was probably St. David's, or perhaps Hên Fynyw in Cardiganshire, and there, according to Ricemarchus, he was ordained a priest, before he went to the school of Paulinus. If so, he probably was consecrated by St. Dubricius (Dyfrig), then Archbishop of Caerleon-upon-Usk. While at Whitland he is said to have wrought a miracle on the eyes of his master Paulinus, who had lost his sight from a malady which affected them, but recovered it instantly at the prayer and blessing of his disciple.

On quitting St. Paulinus, David is said to have undertaken a distant journey,[2] during which he established no fewer than twelve monasteries. First he came to Glastonbury, where he built a church; also Rhaglan, Colfa, and Glasgwm, in Radnorshire, Erging, in Monmouthshire, Llangyfelach[3] in Gower, and Kydweli in Caermarthenshire, whence he returned to Hên Fynyw. From thence he removed to Hodnant in Glyn

[1] Meneu is said to have signified *a bush* in old Irish, but the word is connected with "Manaw" by Skene, in his Preface to the *Four Ancient Books of Wales.*

[2] To this portion of his life is applicable the statement in the Welsh Triads, to the effect that Dewi, Padarn, and Teilo were the three *gwesteion gwynfydedig* (Blessed Visitors) of the Isle of Britain; so called because "they went as guests to the houses of the noble, the plebeian, the native, and the stranger, without accepting fee or reward, or victuals or drink, but taught the Faith in Christ to all without pay or thanks. To the poor and needy they gave gifts of their gold and silver, raiment, and provisions."

[3] This church derives its name from Cyfelach, who, according to the Chronicle of the Princes of Wales, was a suffragan Bishop of Glamorgan, slain in A.D. 756, in a battle in which the Welsh defeated the Saxons. But a church may have previously been founded by St. David on the spot. In the list occur also the names Cowlan and Repitwn, which seem to stand for Crowland, or Croyland, and Repton in Yorkshire, places, however, too distant to admit of a probability that St. David should have visited them.

Rhosyn, or Vallis Rosina, with his disciples, the place from which St. Patrick is related to have withdrawn by the divine command, in order to give place to St. David, then unborn Here he and his disciples were troubled by a chieftain of the Gwyddyl, named Boia, and his wife, whose opposition, says the legend, was at length miraculously overcome. The story, whether true or not in its details, is important as supporting the tradition that portions of South Wales were at that time occupied by Gwyddyl, perhaps invaders from Ireland, perhaps the remnant of a race who preceded the Cymry in the occupation of this island.

Having obtained from the Irish Pagan chieftain Boia the free possession of the land, St. David proceeded to build upon it a great monastery. After which, "all things being completed," proceeds Ricemarchus, his biographer, "the Holy Father decreed such rigour of monastic rule, that each of the monks passed his life in toiling for the community by the daily work of his hands; 'For who laboureth not,' saith the Apostle, 'let him not eat.' For knowing that lazy repose is the fomenter and mother of vices, he subjected the shoulders of the monks to divine labours; for those who subject their heads and minds to indolent tranquility, generate an unstable spirit of wantonness and restless incitements to inordinate desires. Therefore, with hand and foot they work zealously at their tasks; they lay the yoke upon their shoulders, with untiring arms they fix poles and stakes in the ground, with holy hands they carry saws and hooks for cutting. By their own strength they provide all things necessary for the Community; they refuse possessions, reject the gifts of the unjust, abominate riches; no care of oxen is brought in for ploughing. Each one is wealth to himself and his brethren, each is an ox. Work over, not a murmur was heard, no colloquy more than needful held; but every one, either praying or truly meditating, performed the work enjoined him.

"Their field work done, they returned to the monastic enclosure, and passed the whole day to the evening in reading, or writing, or praying. When evening was come and the bell-ringing was heard, every one left his study; for whoever it was who heard the sound of the bell, they rose ere the letter, or even the half or the point of the letter, was written; and left their own duties; and so, with silence, and without any talkative gossip, they make for the Church. The canticles of the Psalms completed with intention of heart and voice accordant, they continue to kneel until finally the day is brought to a close with the appearance of the stars in the sky; then, when all have gone out, the father would pour forth alone a secret prayer for the good estate of the Church. Lastly, they meet at table; and refresh, each one, his wearied limbs with the refection of the meal he partakes of, but not to excess. For satiety, though it be only bread, begets luxury. But then each one takes his meal according to the varying condition of body or age; not dishes of different flavour, not the more dainty meats are set before them, but bread and herbs seasoned with salt; after eating, they quench the heat of their thirst with a temperate kind of drink. They then procure for the sick, or advanced in age, or those even wearied by a long journey, some more agreeable food that would please them, for all are not to be provided for in equal measure.

"Having said grace, they go to the church at the canonical ringing of the bell, and there for about three hours devote themselves to watchings, prayers, and genuflexions. And as long as they were praying in the church, none might lawfully dare to gape, sneeze, or expectorate. This done, they compose their limbs to slumber; but awaking at cock-crow, they give themselves to kneeling in prayer, and pass the whole day afterwards without sleep from morning till night, and so they serve during the other nights.

"From the night of Saturday until the first light after day-break has shone forth in the first hour of Sunday, they devote themselves to watchings, prayers, and genuflexions, except for that one hour after matins of Saturday; they make known their thoughts to the father, they ask leave of the father for things even which nature requires. All things were common, in nothing was there any *meum* and *tuum*—mine and thine. For whoever spoke of a book, or anything else, as 'mine', he was subjected at once to severe penance. They were clothed in mean garments, chiefly skins; obedience was unfailing to the father's command; excessive perseverance in the doing of actions was forbidden in all. For any one who, desiring participation in the holy rule, demanded entrance into the society of the brothers, remained ten days before the doors of the monastery before he was rejected, and was also proved by reproachful words. But if he displayed the exercise of patience well until the tenth day, he was first received under the senior who happened to be appointed to preside, and for a long time toiling hard, and broken in spirit by many trials and crosses, he was at length deemed worthy to enter the society of the brothers. Nothing superfluous was possessed, voluntary poverty was beloved; for whoever desired their company, the father would take none of his substance, which he had abandoned when he renounced the world, or, so to speak, a single penny for the use of the monastery; but he was received naked, as one escaping from shipwreck, lest by extolling himself in any way he might exalt himself among the brothers, or, supported by his own substance, decline to enter upon equal labour with the brothers; nor, while wearing the religious habit, extort by force what he had left to the monastery, and stir up a firm patience to anger.

"But the father himself, overflowing with daily streams of tears, redolent with the whole burnt offerings and incense of

prayers, and burning with the ardour of a twofold charity, was wont to consecrate the due oblation of the Lord's Body with pure hands, and so would proceed alone after the hours of Matins to angelical converse.[1] Immediately afterwards he went into cold water, by remaining in which for a length of time, by cooling down, he subdued all the heat of the flesh. After that, he would pass the whole day, steadfast and unwearied, in teaching, praying, kneeling, taking care of the brothers, and also in feeding a multitude of orphans, wards, widows, poor persons, sick, infirm, and pilgrims. So he began, continued and ended. But the rest of his rigorous discipline, though necessary for imitation, the brevity laid down for this compendious narrative forbids us to set forth. But he led a life like that of the Egyptian monks, and in imitation of them."[2]

To the period of St. David's life as Abbot of a monastic community belongs an incident, which must be mentioned as being related by all his biographers, but has been rejected by Professor Rees in his Essay on the *Welsh Saints* as too improbable to merit serious acceptance. One night, according to Ricemarchus, an angel appeared to him, and enjoined him on the next day to gird on his sandals, and to set out on the journey, which he had been desirous of undertaking, to Jerusalem. He was to take with him two other travelling companions, Teilaw, also named Eliud, who had been a monk in his monastery, and afterwards succeeded him as Archbishop, and Paternus, or Padarn, who was afterwards Bishop of Llanbadarn Fawr, now the parish church of Aberystwyth. These

[1] *I.e.* mental prayer and meditation.

[2] Under St. Anthony, who first established a religious community in the Desert of Egypt. St. David may very possibly have visited St. Benedict when in Italy, and have conferred with him on the subject of his monastic rule, instituted in 529, to which his own bears, in fact, a striking resemblance.

he met, at a distance of three days' journey from the abode of each of the three. Thence they journeyed together, being of one heart and one mind, praying and weeping as they went. Passing over into Gaul, St. David found himself endued with the Apostolic gift of tongues, whereby he was enabled to confirm in the Faith the different nations of people through whose countries they travelled. On arriving at Jerusalem they were most honourably received by the Patriarch, who had already been forewarned by an angel of the coming of three Catholic men from the bounds of the West, whom (said the angel) you will receive with joy and hospitality, and consecrate to the episcopate. The Patriarch did so, and prepared for his guests three seats of honour, and advanced St. David to the Archiepiscopate. By his invitation they then preached to the Jews, many of whom they converted to the Christian Faith. The Patriarch dismissed them with presents. To David he gave an altar of silver; a bell endowed with miraculous powers[1]; a staff similarly endowed; and a tunic of cloth of gold. That they might not be burdened with them on their journey, these were transported by angels to their homes; where they found them on their return. Those of St. David are said specially to have been received by him at the Monastery of Llangyfelach, already mentioned.

It may be doubted whether Professor Rees is absolutely justified in wholly rejecting this account. We know that, before this time, pilgrimages to Jerusalem were made from distant

[1] This, perhaps, was the bell endowed with miraculous powers, said by Giraldus to have been preserved at the Church of Glasewm in "Elvein (qu. Elfael?) and called 'Bangu', the wrongful detention of which, by the garrison of the fortress of Rhaiadr Gwy, built by Prince Rhŷs ab Gruffydd, was, he tells us, the cause of the whole town being consumed by fire that same night, the wall only excepted on which the bell was hung."—*Itin. Camb.*, c. i, 82.

countries. We know, too, that the three Saints were contemporary; and the silver altar brought by St. David from Jerusalem is stated by William of Malmesbury to have existed at Glastonbury Abbey in his own day; his description of which varies slightly from that in the text of Ricemarchus. But the promotion of St. David to the Archiepiscopate at that time is an anachronism; nor, under any circumstances, would the Patriarch of Jerusalem have been possessed of jurisdiction to consecrate Bishops for Wales. This part of the story may have originated with the dispute, in the reign of Henry I, respecting the jurisdiction of the Archbishop of Canterbury over St. David's.

We learn from the Life of St. David that the Pelagian heresy had not been thoroughly extinguished in Britain by Saints Germanus and Lupus, who, by commission from Pope Celestine, had come for that purpose in A.D. 431, and the former again in 443. To determine the matter finally a Council was assembled at Brevi in Cardiganshire, now called, after St. David, Llan Ddewi Brefi, attended, according to Ricemarchus, by no fewer than one hundred and eighteen bishops,[1] besides a vast number of people of all classes and grades. So vast was the multitude that, humanly speaking, it would be impossible that a single preacher could make himself heard by them all. It was agreed, therefore, by the Bishops that any preacher, who should receive from Heaven the grace to enable himself to be clearly heard by the whole assembly, should receive the dignity of Metropolitan Archbishop. This was attempted by several, but without success, although they spoke from a piled-up heap of clothes. Then one of the

[1] This number would seem to be a mere flourish of romance, as, even if *chorepiscopi* were intended, or priests having a certain limited episcopal jurisdiction over country districts, the number is probably exaggerated.

Bishops, Paulinus, whose disciple St. David had been, counselled that he should be invited to come there. "He is," said he, "a man of eloquent speech, full of grace, of handsome countenance, of a commanding person, and in stature six feet high."

To St. David, accordingly, messengers were sent, but to no purpose. "Let no one tempt me to think," was his reply, "that such a one as I would be able to do what they cannot themselves; I acknowledge my lowliness, go in peace." A second, and a third deputation was sent; still he complied not. At last, when Daniel[1] and Dubricius, two men pre-eminent in faith and holiness, are sent to him, he consents to accompany them. On their way a cry of mourning is heard near the river Teivi, which is found to proceed from a mother lamenting the recent death of her son. She implores the aid of St. David, who takes pity on her, and obtains from God the restoration to life of her boy, who follows him to the Council. Arrived there, he refuses to mount the pile of clothing; but bids this boy, but now raised to life, to spread his own napkin under his feet. Standing upon it, he "expounds the Law and the Gospel", as though from a trumpet; a snow-white dove from Heaven is seen sitting on his shoulder during his discourse; the earth under his feet becomes a hill, from which he is seen and heard alike by all present, far and near, and on which the church is afterwards built; the heresy is cast out; the Faith is confirmed in the hearts of the faithful; all are of one accord, and give thanks to God and St. David. Then, "magnified and blessed by every tongue, with the consent of all the bishops, kings, princes, nobles, and all ranks of the whole British nation, he is made Archbishop; moreover, the city is dedicated as

[1] If by Daniel the first Bishop of Bangor in Caernarvonshire is intended, the introduction of this name is an anachronism.

the mother city of his whole native country, so that whoever ruled it should be held to be its archbishop."

Ricemarchus proceeds to say: "The heresy, therefore, being cast out, the decrees of the Catholic and Ecclesiastical Rule are confirmed, which, from the frequent and cruel irrruption of enemies, vanished away into non-observance, and became forgotten. After which, as though awoke out of a deep sleep, they begin to vie in fighting the Lord's battles, accounts of which are found in most ancient writings of the father, in part penned with his own most sacred hand. Afterwards, in the course of time following, another Synod is assembled, whose name is Victoria; wherein a number of Bishops, Priests, and Abbots being assembled, renew, with severe examination, the things confirmed in the former one, and add also some matters of utility. From those two Synods, then, all the churches of our native land have received their method and rule by the Roman authority; whose decrees, which he had orally confirmed, the Bishop himself alone committed to writing with his own sacred hand."[1]

Ricemarchus then describes the closing years of St. David's life; how, not his church only, but his diocese, became endowed with the privilege of asylum for transgressors, not in Wales only, but the whole Kingdom, nay, any field anywhere that belonged to him; and how he lived honoured and revered by all, and by tacit consent invested during his lifetime with the supreme management of all affairs, spiritual and temporal. He died at the age of 147, having predicted the time of his death, and being consoled in his last moments by a vision of our Lord Himself. His biography tells of other miracles wrought by him during his lifetime; among them the discovery, through the intervention of an angel, of an attempt by three brothers of the monastery to poison him, a story which greatly resembles a similar one told of St.

[1] *Cambro-British Saints*, p. 139.

Benedict; and some are referred to as wrought by him after he had been translated to Heaven.[1]

Ricemarchus was himself a successor of St. David in the See of Menevia, of which he was Bishop in the year 1088; so that his life of the Saint cannot be dated earlier than the eleventh century, that is to say, some five hundred years after the events took place which it professes to record. He is careful, however, to tell us that it is a compendium, gathered from much larger materials, which he found scattered in most ancient writings in his native country, and chiefly in the city itself (of St. David's), and which had been considerably moth-eaten, worn, and corroded in the lapse of so many centuries, yet still were partially extant, written in the ancient style of their ancestors. Pity that he did not state precisely what these writings were, who their authors, and what their date: pity, too, that the Acts of the Council held by St. David, "written by his own hand", and extant in the eleventh century, have not been preserved to us! Besides this "Life" by Ricemarchus, the original MS. of which has been printed in the *Lives of the Cambro-British Saints*, by the Society for the Publication of Welsh MSS., from the original copy in his handwriting in the British Museum, there is another by his contemporary, Giraldus, one by John of Teignmouth, one by Leland, and one in Welsh, of the fifteenth century. All these appear to agree in the main facts, with some variations of colouring and detail, especially in relation to accounts of miraculous events, which would seem to rest partly on popular tradition, and partly to be embellished by the style or colouring of the writers, who, it must be remembered, belonged to an uncritical age, and were indisposed to subject to a rigid examination things which they had heard or read, and which, to their simple imaginations, tended to the glorification of their hero, or to the edification of their readers.

[1] *Cambro-British Saints*, p. 143.

Besides these biographies there are some scanty notices of St. David, in *The Antiquities of Glastonbury*, by William of Malmesbury, and his *Book upon Bishops;* and also in a chronicle of St. David's entitled *Annales Menevenses*, quoted by Professor Rees. Lastly, there is extant, and printed in the *Myvyrian Archaiology of Wales*, a curious poem, written in South Wales by Gwynvardd Brycheiniog, in the twelfth century, in which several churches are named as dedicated to St. David, and as possessing some of his relics. The principal portion of these were removed from St. David's to Glastonbury, with the view to their protection from an invading enemy, in the reign of Edgar, A.D. 962.

The precise dates of the birth and death of St. David cannot be fixed with certainty, but the former was in or about the year A.D. 462. The first Council took place in 517, or perhaps earlier, in 512; and the second, called "Victory", at Caerleon, in 519. The death of St. Dubricius is fixed by Professor Rees in the year 522, who also considers that St. David did not live beyond the age of eighty-two.

It is historically certain that St. Dubricius resigned the Archbishopric of Caerleon in favour of St. David, and retired to end his days in Bardsey Island. St. David was himself succeeded in the Archbishopric of Caerleon by St. Teilo, who removed the See to Llandaff, as St. David had removed it to Menevia.

From his time to the Norman Conquest, however, the question of the primacy of this See over the other Welsh dioceses has been surrounded with a certain halo of uncertainty, which subsequent investigations have failed entirely to dispel.

Three Canons of St. David, printed by Messrs. Haddan and Stubbs, have been preserved in the Royal Library at Paris. One of these prescribes penance to those who should have broken their fast before ministering at the celebration of the Holy Sacrifice of the Altar.

It does not appear to have been hitherto determined with certainty, whether any connection existed between the custom of wearing a leek on St. David's Day, and the Saint himself. Probably there is none. It originated, as is commonly believed, in the plant being plucked, and placed in their caps, by some Welshmen during a battle with their own countrymen, to distinguish them from the enemy. It has been asserted that the plant was not the ordinary garden-leek, but one which is found growing wild in great quantity in certain localities, one on the river Wye, near Monmouth.

Among the stanzas entitled "Englynion y Clywed", containing each a saying ascribed to a Saint or a Bard, is this of St. David:—

"A glywaist di a gânt Dewi,
Gwr llwyd, llydan ei deithi,
Goreu denawd daioni."

"Hast thou heard what St. David sang?
The blessed man of wide perfections?
The best allurement is goodness."

St. David, though manifestly venerated as a Saint by his countrymen from the time of his death, and even during his life, was not canonised authoritatively by the Church until A.D. 1120, in the reign of Pope Callixtus II. The Biographies of Ricemarchus and Giraldus may, with great probability, be regarded as preliminary to that event, and as intended to furnish a basis for the act of canonisation, by gathering up all the facts that were known to history and tradition respecting him.

St. David's, called by the Welsh Tŷ Ddewi, or House of David, was formerly a celebrated place of pilgrimage. Stones, marked with sculptured crosses, were set at convenient intervals on the road leading thither, along the heights above the sea from Fisgard, both as guides to the traveller, and as stations for prayer during the journey. Three royal person-

ages are named in history as having visited it in pilgrimage, —William the Conqueror, Henry II, and Edward I, besides innumerable votaries from this as well as from foreign countries. Special privileges would seem to have been attached by the Church to this pilgrimage, as intimated by the saying: "Roma semel quantum, dat bis Menevia tantum," meaning that by going twice to St. David's as much spiritual profit might be gained as by going once to Rome.

SELECTION OF WELSH POETRY, BY IAGO AB DEWI.[1]

[I.]—Cywydd yr Oen.[2]

[P. 1.] Y llwdn gwiriawn teg rhawnllaes
Llonydd o fynydd i faes
Lledneif gamp lliw dawnuf galch
Lliwus da fodd llais difalch
Llyweth fel y droell ewyn 5
Llarieidd gorph lliw ireidd gwyn
Llawen ydyw lle nodir
Lliwus Oen tyrf lles ein tir
Dy gnu yn ddillad y gwnair
I Ddyn ni haeddi anair 10
Dy groen yn deg a ranan
A th gig yw danteith y gwan
O th golydd llawenydd llu
Ni gawn danneu i ganu
Dy Afu nid yw ofer 15
Dy gyrn na th escyrn na th fêr
Na th draed na th waed ni th wedir
Na th Galon na th gaul yn wir.
[P. 2.] Heb law bod ynod Oenyn
Sy dda er llefhad i ddyn 20

[1] "Iago (ab Dewi), an able poet and antiquary of Blaen Gwili in Caermarthenshire, who died in 1722. His compositions are preserved in manuscript.—Williams' *Biographical Dictionary*. This "Selection" is printed from a manuscript, the property of Aneurin Rees, Esq., of Tonn. It is a small (duodecimo) volume, and is written in a most careful, neat hand.

[2] "*Cywydd* to 'The Lamb'."

Gwâr o th gwrs goreu 'i th gaid
I fawl o r anifeiliaid
Nid rhaid am ddiniwaidrwydd
Hap rhan na gwiriondeb rhwydd
Ac arwein goddef-garwch 25
A Chariad nid treiſiad trwch
Batrwn gwell be trien gant
Na r gwirion Oen er gwarant
Am hyn wiw Oenynyn yna
Etholes di wyth les da 30
I roi addyſc oreu-ddawn
Ddiofn wedd i fyw n iawn
Chwenychwn o chawn jechyd
Drwy jawn bwyll dirwyn y byd
Ni charwn waith na chwyrn wedd 35
Y llwynog er y llynedd
Yn rhoi Cyngor ar forau
Drwg i n mysc ac addyſc gau
[P. 3.] I fydio gwyddei fadyn
F'od is wybr ddau lwybr i ddyn 40
Heb fynnu dyſcu i r daith
O r ddwy ffordd eithr y ddiffaith
Ditheu r Oen doetha r anwyd
Dysc yr iawn dewiſgar wyd

Atteb yr Oen.[1]

Och fi wr na chofia waith 45
Llwynog a i rygall Weniaith
Madyn gelyn i m ydyw
Erioed fel y rhoed ein rhyw
Ditheu ſydd a th fryd weithian
A th bwys a r fuchedd lwys lân 50
Gochel di gwmpeini gwyr
Y llwynog a i gynllwynwyr

[1] In MS. written in right margin, with a thick dotted line underneath.

Gwyr ydyn digariadawl
Gaseion Duw gweifion diawl
Gwna di r vniawn gan driniaw 55
Y byd trift yn ddibaid draw
Na wna i th gymmydog ogan
Na ddwg oer gilwg i r gwan
[P. 4.] Bydd ddifiomgar drugarog
Gan y llesc na ddwg enw llog 60
Dod echwyn a chymwynas
Yn rhad i th gariad a th gas
Maddeu n hawdd gamweddeu gant
Modd yw i gael maddeuant
Na ddod[1] abfeu o th enau 65
Ffug mafwedd neu gabledd gau
Am a 'ddawych modd ddiwair
Er dim Cywira dy air
Na char na chwenych wyro
Ac na chyd-ddwg a drwg dro 70
Bid fiampleu d'arfereu di
I ddynion o ddaioni
O bydd traws[2] heb wedd trwch
Dioddef Cei ddedwyddwch
Y diddig yn dioddef 75
A orfydd mae n ddedwydd ef
Dyn a flodeua ennyd
Traws balch a fo n treifio byd
[P. 5.] Yn brufsur iawn heb rufsiaw
F'e dderfydd ei ddydd a ddaw 80

[1] *ddod* (i.e. *ddô'd*), South Welsh for *ddoed*, is the word in the text. Iago ab Dewi has put a thick dotted line underneath it, in order to refer it to the variant (probably the correction) *ddoed g* (? i.e., *ddoed gwell*, ["*ddoed* is better"]) written opposite to it in the right margin, and similarly underlined.

[2] Read *trawsedd?*

Yn foreu os blodeuawdd
Pan ddel gwres y tes a i tawdd
Duw n rhwydd a wyr diwreiddiaw
Megys chwyn y drygddyn draw
Ditheu n faith d' obaith dod 85
Yn Nuw Ior a wna erod
Gair Duw mawr goreu dim yw
It iw arfer hyd hir fyw
A i Gyfreith ddiwenieith wir
A ran rhyngot a r anwir 90
Nag ofna i rhawg o gefn rhod
Wr a i ddiwedd a r ddywod
Dy linin o dilyni
Ar ol fy Nghynghorion i
Gyda'r hael ſydd fael i fod 95
Cedwi budd hedd Cydwybod
Oen Duw o i ras yn dy raid
A ran heddwch i r Enaid.

FFOULC PRYS O R TYDDYN DU AI CANT.

[II.]

[P. 6.][1]—Molawd bychanigyn, i Ifan Gruffydd, o r Tŵr gwyn, yn Swydd Garedigion: a goramneid fach ar Sion Rhydderch vn o r tri duchanwr hynaf ym mhrint o fewn holl Gymry am iddo dduchanu y dywededig Ifan.

Am gan mawl Ifan mal Ofydd, Gruffydd
Gorhoffeidd a chelfydd
Son o m pen am ei 'wenydd
O Fynyw fawr i Fôn fydd
Blaſus wr hoenus or hen-jaith, Coſpur 5
Baledwr pwl lled jaith

[1] The pagination in brackets was added probably by David ap Ieuan ab Sion of Ty Ucha, Llanilar, Cardiganshire, the owner of the MS., in 1824.

Bur anian bwri jawnjaith
Ber air aur o burwr jaith.
Hoyw lan dda jawn gan ddiwan gerdd, gyngan
F'el Organ fêl eurgerdd 10
Ar fawl y Cair filwr Cerdd
I ti byngcieu nod pen-Cerdd.
[P. 7.] Un Sion nid gwirion ei gerdd, ei gelyn
Ai galwei n waneiddgerdd
Ni wyr gyrrwr gŵyr garwgedd[1] 15
Furniwr gwir farnu r gerdd
Troed d'awen jaith gymen a th gerdd trwft taran
Tros darren pob gwael gerdd
Tro n wafarn gul ddifarn gerdd
Trwy dair Caer daradr Cerdd 20
Sion Sion ynghynffon yngherdd, wyt ddigoel
Wrth argoel d'erthyl-gerdd
Mae th ddwy goegwan ogangerdd
Byth ar gof i m bathew r gerdd
Ail i Rys dyrys daerwyllt, a goflin 25
A i erwin gan orwyllt
Egwan anian gwenwynwyllt
Meigen gynt am Ogan gwyllt
Mawr trwft Bleddyn glyn galan, a ffyrnig
Ei daer-ddig fawr dwrddan 30
Nid yw Bleddyn gewyn gwan
Yn dwyn baich ond dyn bychan
[P. 8.] Brwynen er d'awen rhaid dysc, barodol
Nid Prydydd yw r di ddyfc
Dien gweddi deg addysc 35
Gyda r dawn Gwenhidw r dyfc
Da iawn yw gwirddawn ac eurddyfc, anjawn
Yw per ddawn heb bur-ddyfc

[1] *garwgerdd.*

An' niddan o waith an=nyfc[1]
Er da ddawn yw r di-ddyfc 40
Dduchanydd beunydd Cais bwyll, yn waftad
Noeth ddiafpad i th ddifpwyll
Gochel nam effeith am mhwyll
Gwir air pur goreu yw r pwyll.

IACO AB DEWI. Awft 17, 1713.

Coffhad, yr Englynion yma, ac Englynion Ifan Gr.[2] a rhai Alban Tho. a anfonwyd at Tho. Jones ond efe a ofododd yn ei Almanac (yr hyn nid oedd wir) na ddaethent mewn pryd iw printio y flwyddyn hono ond y printid hwy r ail flwyddyn ond gwell fu gan Dom. fod yn gelwyddoc ymhrint na'u printio hwynt.[3] . . . . . .

[P. 9.] [III.]—CYFFES SION MOWDDWY.[4]

Cyffefsaf wylaf mi a welais, y baich
O bechod a ddugais
Cwrs da byth Crift obeithiais
Clyw fy llef ond Claf fy llais

Pechodeu n glwydeu a hir gludais 5
Pechodeu n llwytheu danynt llethais

[1] This double hyphen is Iago ab Dewi's.

[2] In the MS. the contraction is expressed by a prolongation of the final stroke of the *r* into a flourish, carried first upward, and then backward.

[3] The following is a translation of the author's note to this autograph poem, made, as his signature shows, on August 17th, 1713 :—"Memorandum that these *Englynion* (quatrains), and those of Ifan Gruffydd, and some of Alban Thomas' were sent to Thomas Jones, but *he* stated in his Almanac (which was false) that they had not come in time to be printed that year, but that they would be printed the year after. Yet Thomas preferred writing himself down a liar in print to printing them." We hope to be able to put together some notes on the persons mentioned in Iago ab Dewi's notes to this poem, and append them to the conclusion of this reproduction of his MS.

[4] "The Confession of Sion Mowddwy."

Pryd im f' arglwydd rhwydd am fy nhrais[1] droi i r
jaw*n*
Pe Cawn ras a dawn er a ſtaenais

Rhoeiſt ddeg gorchymyn Dduw gwyn waedog ais
Rhan*n*eu dy eirieu o rhai'n a dorrais 10
Rhai yn natturiol o rhain y torrais
Rhai n an natturiol o m rhan wan*n* torrais

Aml waith an niben mi lothinebais
Yna dan wybod mi odinebais
Om gwan fai ganwaith mi genfigenais 15
Ym min awch lledwyllt mynych y llidiais
Yn gybydd balchwan gwibiais mewn oer drwbl
Am weddi wiwgwbl mi a ddiogais

I ffwrdd trwy waglwybr o' th ffordd y treiglais
[P. 10.] Wrth ofer dyngu hir o th fro dihangais 20
Ymliw trwch vntal aml y trchwantais[2]
O fewn gwag ofwy, fwy nag a gefais
Am hyn f'arglwydd rhwydd yr haeddais, boeni
Gwae fi om geni oll dyma a gwynais

Diodydd bwydydd nid arbedais 25
Dieu ym mhob rheidieu nad ymprydiais
Dygn lwyth plwc adwyth Cedwais afreol
Do yn an nuwiol dan yn nwy ais

An niweir oddwn oni wareiddais
Ac anllad eilweith gan wall y delwais 30
A rhy anwadal fy nhro newidiais
Ac euog o fil o ryw goeg falais
Am gnoi nghyd griſton mi gynhauafais, far
Y mac n edifar om mewn y dyfais

[1] *nharis* MS. (*r* overline). [2] *trachwantais.*

Rhyw awydd chwannog rhai a dduchenais[1] 35
Rhyw gof o oftwng rhai a wag foftiais
Rhodd oer am wegi rhai a ddirmygais
Rhy hwyr ofalon rhai a ry folais
Rhediad mawr fwriad Camarferais, rad
Rhoddiad dda gofiad gan Dduw a gefais 40
[P. 11.] Mae gwayw i m gwael yw am y gamglywais,
Mae gwayw i m eilwaith am y gam gerddais
Mwyfwy o ddolur pan gam feddyliais
Mae Cam deimlo pan friwais, genedl
Moddion at wir chwedl maddeuant a erchais 45

Ni wyr dyn ddeall trwy wall y treilliais
Neu ymliw dop awch amled y pechais
Ni wn i fy hunan ynnof y honnais
Naws gwan ddegfed ran fai a driniais
Naf nefoedd luoedd Clyw lais, pechadur 50
Neu wawd Creadur ynot y Credais

Er dy vn mab Iefu a r dy enw mi bwfais[2]
Am gael maddeuaint o r haint lle r hyntiais
Er ei ddioddefaint a r weddi ddyfais
It roi maddeuaint y trwm weddiais 55
E fu r mab Iefu i w bais, im prynu
I goffa Iefu mi a gyffefsais

Cyffefsaf wylaf, mi a welais, y baich;
O bechod a ddugais:
Cŵrs da byth Crift obeithiais, 60
Clyw fy llef ond Claf fy llais.

SION MOWDDWY.

[1] *ddychenais* MS., with the *y* expuncted, *i.e.*, deleted by two dots being placed underneath it, or rather, one on each side, and *u* written above it overline. [2] *brysais.*

[P. 12.]

[IV.]—Cyffes Dafydd ab Gwilim.[1]

Trugarog frenin wyt dri[2] Cyffredin
Ac vn Cyntefin dewin diwad
(5, 6) Atteb a draethaf, attad y trofsaf
It y Cyffefaf Naf nefoldad[3]

(9, 10) Ac i Fair [4]addef, fy holl bechodef
Ac i r fainct gartref′ nef nifer difrad
Am holl fyfyrdawd, am[5] hyawdl wawd
(15, 16) Ac om[6] holl geudawd barawd buriad[7]

[1] In this poem the lines have, according to our invariable plan, been *printed* as written by Iago ab Dewi, but they have been *numbered* according to the division of the lines in Owen Jones' (*Myfyr*) and Pughe's (*Idrison*) joint edition of Dafydd ab Gwilym's Poetical Works (London, 1789, pp. 487-495)—every *two* lines of which text are equivalent to *one* of ours—for convenience of reference and comparison. By way of furnishing a further "concordance" between the two versions, for the benefit of those who study the works of the greatest Welsh poet, we have, from the point where our text begins to differ from *Myfyr* and *Idrison's* in order and contents, appended on the right margin and between parentheses, the numbers of the identical or corresponding lines in *Myfyr's* version. A full collation of his text (henceforward designated by the abbreviation "M.") has been appended; merely orthographical variants, of which the most important are due to the fact that Iago ab Dewi writes in final syllables, *ei*, *eu*, where the modern *literary* Welsh (to the standard of which M. is almost totally assimilated) has *ai*, *au*, have been omitted, except where they may possibly throw light on dialectic peculiarities of pronunciation. In the collation, a number followed by a "tick" (′) indicates that the variant given under the corresponding "ticked" number in the note is a variant on the words in the text comprised between the number and the "tick"; all *variants* are printed in italics; the sign | in the variants given indicates the end of a line of poetry in M.

[2] *Tri* M.

[3] *Nefol-u lad* M.

[4] *Tangnefedd dangnef*, | *Ac i holl Saint* M.

[5] *A'm holl* M., which is right metrically.

[6] *a'm* M.

[7] *bwriad* M.

Can's[1] gwn yn wir mewn byd anghywir
(19, 20) Ynghyflwr anwir dihir dehad[2]
Fy mod yn awdur fy Nuw ben*n*adur
Yn fawr bechadur a[3] nattur nad

(25, 26) O [4]air am enyd' a meddwl dibryd[5]
A gweithred hefyd i gyd a gad
(29, 30) Cenfigen balchder rhyfyg[6] Creulonder
Gwenwyn tra digter fy ner nerthiad[7]

Cybyddiaeth trais twyll [8]Cyfaredd faint' C'rybwyll
(35, 36) Chwant rhythr[9] amhwyll [10]Cymwyll Cam edrychiad'
Clod orwag [11]feddwl, Cenfigen Cwl (41, 42)
(39, 40) Anghywir gwbwl' fwgwl fagiad
(P. 13.]
Meddwdod ffolineb[12] methiant glothineb[13]
Godineb cudeb cadarn geidwad[14]

[1] *Canys* M.

[2] I. ab D. has placed a dotted line, indicative of doubt, under the *de-* of this word, but M. also reads *dehad.*

[3] *O* M.

[4] *anniwyd* M.

[5] *dybryd* M.

[6] Altered from *rhyfyr ; Rhyfig* M.

[7] *neirthiad* M.

[8] *Cynghorddyn* M. ; I ab D. evidently had this reading before him, as the *fa* of *cyfaredd* are written over a still-traceable *ng*. *Cynghorddyn* must be a dialectic variety of *cynghorfyn*, "envy".

[9] *Rhithiau* M.

[10] *Cymmwyll drychiad* M. Here M. has the following half-stanza, entirely wanting in text: "Camgerdded, ceisio, | Goganu, tybio, | Meddylio yno, | Tro trwy fwriad!"

[11] *wawdwl*, | *Cenfigènu 'n bwl* | *A chelu 'r meddwl*, | M.

[12] *diwgudeb* M.

[13] *glythineb* M.

[14] *ledrad* M. After *ledrad* comes another stanza and a half in M., absent here. Of these three half-stanzas (= 4 lines as numbered) the first forms ll. 67-70, and the last ll. 63-66 of our version (*see our notes on these lines*); the intermediate one is entirely absent from our text. "Traha, camfalchedd, | Diogi, llefgedd, | Mafwedd aniawnwedd,— | Moes anynad! | *Coelio breuddwydion*, | *A chyfareddion ;* | *Rhuddo gwaed gwirion,*— | *Anudon nad!* | Gorwag feddyliau, | Cellweirus gredau, | Oferion lyfau,— | Geirian girad!"

(45, 46) Gwneuthur[1] gwaith dieu gwedi[2] gorch' myneu
Sulieu, a gwylieu gwael ofodiad[3]

Cym'ryd tros[4] gyngor bwyd [5]am mhryd' ragor
(49, 50) Mifilieu [6]a chatgor Bor berffeithrad'
Dirmygu heb dawl o chwant Corphorawl (69, 70)
Gwafanaeth dwyfawl Duw deddfol-[7]dad

(55, 56) Bod yn affawen goganu n abfeu
Syrhau[8] meibion llen*n* o r hen roddiad[9] (75, 76)
(59, 60) Gofteg anghymwys [10]o fewn' yr eglwys
Bod yn anghyfrwys ddwys ddeifyfiad[11] (78, 79)

Gorwag feddylieu cellweirus gredeu (57, 58)
(65, 66) Oferion lweu[12] geirieu gariad[13] (59, 60)
Traha cam-falchedd diogi llefgedd (49, 50)
(69, 70) Mafwedd anjawnwedd moes anynad (51, 52)

Torri gorch'myneu [14]a chymediweu (81, 82)
Dyddieu' diam*m*eu Duw di ymwad
(75, 76) Hyn*n*y Duw y fydd gennyf [15]rhag Cerydd'
[P. 14.] Edifar beunydd llywydd lleuad.[16] (87, 88)

[1] *Gweithio* M. [2] *Gwadu* M. [3] *y feitiad* M.
[4] *dros* M. [5'] *amrhyd* M.
[6'] *cytgor* | *Por perffeithiad* M. [7] *deddfawl* M.
[8] *Sarhau* M. [9] *raddiad* M. [10'] *Yn mhlas* M.

[11] *ddeufyfiad* M. In M. this word is immediately followed by *Tori gorchmynau*, etc. (ll. 71. etc., of our text). The next stanza of our text (ll. 63-70, inclusive, above) does not come in here in M., where the eight lines of which it is composed are found between the lines numbered in our text 44 and 45 respectively, in the order and with the context, shown in our note on the former line (*supra*), *which see*, with reference to the present and the two following notes.

[12] *lyfau* M. *Llyfau* is of course dialectic for *lwau* or *lwen*. We believe that an equivalent form, *llwfon* or *llyfon* for *llwon*, is still used in Carnarvonshire.

[13] *girad* M. [14'] *Ac iawn gynneddfau*, | *A gair* M.
[15'] *Rhag dirfawr gerydd* M.

[16] *llead* M. The four lines that follow this word in our text do not occur at this point or elsewhere in M., in which the words *Drwy nerth*, etc. (our l. 83, etc.), immediately follow *llead*.

(79, 80) Am hynny r archaf er lles plant Addaf } *not in*
Fy Nuw gorvchaf Naf nefoldad } M.
Trwy[1] nerth a phorthair a lles i m [2]Cyfsair (89, 90)
(85, 86) Da fab' lwyfgrair Fair fawr oleuad

A becheis om nwyf am bechod mawr glwyf
(89, 90) Ac am a bechwyf rhwyf rhyfygiad (95, 96)
Cyn yfgar [3]a r Drindawd' fy enaid a m Cnawd
A m rhoi mewn beddrawd geudawd (99, 100)
geidwad[4]

(95, 96) A gorphen dieu a gorph'wys angeu (105, 106)
A chau y geneu vchel ganiad (107, 108)
(99, 100) A chael fy rhyddhad rhag Caeth (113, 114)
vffern-nad'
Am tynnu oefiad[5] i oefoedd difrad

Er dy faeddu[6] oll, mab Mair a th gyfrgoll
(105, 106) Er dy bum archoll drydoll drudiad[7] (119, 120)
Er dy fawr dromloes[8] yn prynu r[9] (125, 126)
pumoes
(109, 110) A th oeinioes[10] ar groes grafol bryniad (127, 128)

[1] *Drwy* M. [2] *cyfair*, *Dy fam* M.

[3] *Undawd* M. Our *a'r Drindawd* of course =" o'r D." *A* in Middle-Welsh (=Breton *a*) is occasionally used for *o*.

[4] After this word M. has the following lines, totally absent from our text: *A thòri buchedd*, | *A chynawl orwedd*, | *A chyfyngwedd bedd*, | *Bid ollyngiad!* Then follow the lines " A gorphen diau"—" vchel ganiad" (our ll. 95-98). Then come the following lines, entirely absent from our text: *A hynny oefaf*, | *Fy Nuw goruchaf*, | *I ti'r archaf*, *Naf* | *Nef gynheiliad!* Then follow in M. the four lines answering to our *A chael*, etc. (ll. 99-102), but the two first differ considerably, and are as follows: *O gael fy rhyddau Rhag caeth uffernau.*

[5] *o'n ffau* M.; which must be right. [6] *fuddiant* M.

[7] *drydiad* M. The following half-stanza (our ll. 107-110) and the immediately succeeding one (our ll. 111-114) are *transposed* in M., and there form one stanza.

[8] *drym-loes* M. [9] Omitted, M.

[10] *einioes* M. Presumably *oeinioes* must be wrong.

Er [1]y poen prydd-der a gym'reift (121, 122)
ddydd gwener
Ar fêr du' eurner er dyn arnad (123, 124)
(115, 116) Er dy farwolaeth a th ferthyrolaeth (129, 130)
[P. 15.] A th gladdedigaeth alaeth wiliad[2]

(119, 120) Er dy gyfodi yr vn Duw a thri
Er dy fedd Celi [3]gwifgi gwafgad' (135, 136)
[4]Fy ngwneuthur' yn rhydd fy ngwerthfawr[5]
ddofydd
(125, 126) [6]Yn y dydd trydydd' de ddwyfoldad[7] (139, 140)

Cyn dwyn fy yfpryd am lliw byw o r byd
(129, 130) Am rhoi mewn gweryd breu-gydblygiad[8]
Am gadel[9] yma geidwad[10] dibara (145, 146)
Am Corph mewn gwyddfa terra[11] torriad

(135, 136) A chael maddeuaint o m hyfprydol[12] (149, 150)
haint
A chym*m*od a-r fainct[13] braint brenhindad
(139, 140) A dilefg[14] heddwch a llwyr ddigryfwch[15]
Ac edifeirwch degwch dugiad[16] (155, 156)

[1] *poenau trymder | a gymraift Wener, | Arfer dawn* M. Our *Ar fêr du* has I. ab D.'s dotted line underneath, indicative of a doubtful or corrupt text.

[2] *wyliad* M.

[3] *Gwefti gwaftad* M.

[4] *Rhyddha fi* M.

[5] *ngwrythfawr* M.

[6] *O'm pechawd beunydd* M.

[7] I. ab D. has underscored the initial *dd* of this word with his dotted line; *why*, one cannot quite see.

[8] *Blegyd blygiad* M.; a reading in which the grandeur of *breu-gydblygiad* entirely disappears.

[9] *gadael* M.

[10] *Buchedd* M.

[11] Italicised (as a Latin word) M.

[12] *yfbrydurl* M.

[13] *faint* M.

[14] *dychlais* M.

[15] *ddigrifwch* M.

[16] *dygiad* M.

A chymun fy Rhi, a chyffes[1] weddi
(145, 146) A chymmod a chwi[2] tri trwy gariad (159, 160)
A nerthoedd rhag llaw cyn llwyr ddiweddbraw[3]
(149, 150) O weithred dwylaw aelaw eiliad

A diwedd [4]obaith ac olew r gyfraith′ (165, 166)
A diwedd perffaith pen rhaith pob rhad
(155, 156) A[5] nawdd o'th[5] wen blaid rhag trais (169, 170)
Cythreuliaid

[P. 16.] A nef i m henaid wrth raid o th rad
(159, 160) Rhwydd[6] dangnefedd trwy[7] bren y fuchedd
[8]Ar ran′ trugaredd i[9] th wledd a'th wlad
(175, 176)

Dy rad a th gariad i th gaerawg nefoedd
(165, 166) [10]Ymhlith nifer ferthawg
Caffwyf lle r haeddwyf i rhawr′[11]
(169, 170) Trwy gur brenin trugarawg. (179, 180)

Trugarog[12] frenin wyt tri Cyffredin
Ac vn Cyntefin dewin diwad
(175, 176) Atteb a draethaf attad y trofaf (185, 186)
I ti Cyffefsaf Naf nefoldad![13]

DAFYDD AB GWILIM.

[1] *chymmwys* M. [2] *Thi* M. [3] *diwedd braw* M.
[4] *Dwyfawl nefoliaeth* M. [5] *A'th* (bis) M.
[6] *A rhwydd* (rightly) M. [7] *drwy* M.
[8] *A rhan.* [9] *O'* M.
[10] *Blith nifer aberthawg,* | *A gaffwyf, perffeith-nwyf ffawg,* M.
[11] *Rhawg.*
[12] This concluding stanza of the poem is identical with the opening one.
[13] *nefol-wlad* M.

[V.]—Bysl[1] y byd.

Agor Nef wrth lef araith lafar, dyn
Duw anwyl fendithgar
Och! Dduw edrych y ddaiar
Dal o-th fodd dy law a th far

Dal y Cledd du ryfedd drud 5
Dal awr rhag dial dy lid
Dyro i ni Duw dirion dad
Dy ras i bawb dros y byd

Angheuol yw r byd anghywir yw r gwaith
A gau lawer gwaith a gai le r gwir 10
Gwyr yr eglwys lwys a lyfsir am chwant
Arian a godant ac a gedwir
Bugeilieid enaid ni enwir rhoddion
Angylion perfon tyn*n* y pyrfsir
Ciwradiaid llawn naid llenwir yn ddiraid 15
Defaid buarthaid a ddrwg borthir
A r bugail difail dwys holir am hyn
Y Cnû a ofyn ac a i Cneifir
F'e a r blaidd lladronaidd trwyn hir, i geunant
A hwy i goed nant a u gwaed yn îr 20
Gau Dduwiau ddelwau addolir, heb ffydd
Iawn grefydd beunydd ni dderbynir
Llweu ar farreu arferir Camwedd
Gwagedd o fafwedd a ddyfeifir
I lun Duw ei hun ni honnir elufen 25
A phren o geubren fe a i gobrwyir
Yfcruthur lan lydan ni chofleidir hon
A fwynion moelion a ganmolir

[1] The *l* altered from a *t*. *Bysl* must be dialectic for *bustl*. The Cardiganshire and Ystrad Tywi (="Strath-Towy") form is *bystyl*.

Parchwyd gau dduwiaeth perchir, yſywaeth
Pregeth dda i ſtyriaeth a ddiystyrir. 30
[P. 18.] Llygrwyd y grefydd llygrir yn waſtad
Llygriad hwyr fendiad o Rhufeindir
Gwobreu[1] rheſtreu rhwyſtrir cyfiawnfarn
A llaw daer gadarn lleidr a gedwir
Dod dy fiecced gled a r glir wybodaeth 35
Ffraeth brofedigaeth ef a i dugir
Pryfieu toſt lwytheu tyſtiolaethir, Cof
A'i fod o angof ef a dyngir
Uſsuriaeth helaeth holir, llog arian
Uffern dan llydan lle dilledir[2] 40
Gwyr o gyfraith taith tythir, iw plaſeu
Ac nid oes godeu nad yscydwir
Yr Uſtys nawllys ynnillir, ar ran*n*
Atto ac arian etto y gyrrir[3]
A phrynu Cyfraith lle ffrwynir gwanddyn 45
A ffreianu dyn a phrynu ei dir
Y Cweſt di oneſt a dyn*n*ir, trwy r tan
Gan feiau arian gwan a fwrir
Wrth fri y Siri' y meſsurir, Cameu
A i frebieu ynteu fry a brintir. 50
Uſtus heddwch trwch lle trechir gweinieid
Daw ar ei eneid deuryw anwir
Rhyfedd yw r fenedd lle ſonir y pwrs
Ac nid oes gobwrs nad yſcubir
A r truan gwaelwan lle ni welir, tal 55
[P. 19.] Y ſy gam anial a ſcymunir
Y Cwnſtabl breiniabl a brynir a grod

[1] *Gobreu* was written first, and *w* afterwards inserted between *G* and *o*, by I. ab D. Should not *gobrwiſen* or *gwobrwiſen* be read, *metri gratiâ?*

[2] A dotted line placed by I. ab D. under this word, to indicate doubt.

[3] *Etto gyrrir* written first, and *y* afterwards intercalated, by I. ab D.

Ifo[1] daw anglod os deonglir
Siettwr a Chrowner fe fiwtir attyn
A bribio iddyn obry y byddir 60
Os daw taer Raglaw treiglir i n Cofpi
Y oes y baeli fe n yfpeilir
Promot was diflas a deflir i ddiawl
Bath anefcorawl byth ni's Cerir
A rhingyll trythyll trethir ei gyflog 65
A gyft dwy geiniog os digonir
Cerddorion deillion a dwyllir yn rhwydd
I ganu Celwydd gwan y Coelir
Rhinwedd dda n niwedd ni wyddir fobredd
Fflattredd hen fydredd hyn a fedrir 70
Balchedd pob buchedd pechir, godineb
ffoldeb glothineb byth ni thynir
Anhappus yw r byd na wyppir i bwy
Am dda a r adwy r ymddiriedir
Trechaf[2] yw r trawfaf lle treifir gwanddyn 75
Y gwanaf gweiddyn gwae ni gwyddir
Gan drawfion beilchion i n bylchir bennydd
Diweiriwch y ffydd ni's derchefir
Ymendiwn Cyn mynd o r mwyndir bydol
Duw enwog grafol fe n dawn groefir. 80
[P. 20.] Peidiwn penydiwn nodir gweddiwn
Edifar wylwn dyfwr a welir
A rhwgiad Calon anrhegir y tad
Nid rhwygiad dillad o deallir

[1] I. ab D. has written in the text *Ifo* (underscored with his dotted line) and, in the margin, similarly underscored, *iddo*, with *g*, i.e., *gwell* (="is better") appended.

[2] Above this word, immediately between the *c* which it contains, and the first *d* of *dda* in the preceding line, is a double mark vertically written, like a semicolon, or, rather, an inverted note of admiration, made by I. ab D.

Trown i gyd a n bryd i n bro dir at Dduw 85
A gan yr Un Duw ni a gawn randir
Archwn arweddwn fe roddir i n hwn
Archwn neu gurrwn fe agorir

SION TUDUR.

[VI.]—AWDWL DDUWIOL.[1]

Duw naf Arglwydd rhwydd pan fo rhaid eur-ner
Arno mae f' ymddiriaid
Dwyn i m Cof Duw wyn*n* i m Caid
Duw f' anwyl hwde f' enaid

O gnawd enaid gnawd y gwnaf adeil wydd 5
Owdwl weddi buraf
O m dieu nerth i m Duw naf
A dawn jach gair Duw n Uchaf

Uchaf brenin llin pob llwydd, diwaelaf
Ior haelaf air hylwydd 10
Uchaf t'wyfog rhywiog rhwydd
O fwy eurglod yw f' arglwydd

[P. 21.] Nid Arglwydd hylwydd i hoyw lu eurglod
Ond Arglwydd y gallu
Nid Amherawdr llywiawdr llu 15
Nid tywyfawg ond Iefu

Iefu naf haelaf hylaw dda wych rym
Oedd heb ddechreu arnaw
Iefu fydd llywydd rhag-llaw
A i ddydd heb ddiwedd iddaw 20

I w ddawn wir gyfiawn Ior gofiad, Credaf
Cariadus Un mab rhad
Iefu gadarn fy geidwad
I enaid dyn Oen y tad

[1] "A Godly Ode."

Iefu Oen da fy Un Duw 25
Iefu i lu y fy lew
Iefu a n gwnaeth a r draeth draw
Iefu a farn y fy fuw.

Iefu fyw gadarn farnwr
Iefu arnom fy eur ner 30
Iefu yw n gobaith yn fiwr
Iefu atto i 'n dewifer

[P. 22.] Iefu 'n newis pris o i fwydd i n gwydd
Yw n gweddi n dragywydd
Iefu yw nghof mab ddofydd 35
Iefu dad bob nos a dydd.

Dydd a ry r Iefu wiw gu nid gau
Ac ni thyrr un wedd er mawredd mau
A r dydd a dry n hwyr nid llwyr[1] wellau
A nos i n beunydd fydd yn nefsau 40
Nes nes ddydd i ddyddieu heb wybod
Arfod oer yngod yw awr angau.

Am hyn yn ddwyfol liw ddydd golau
Rhodiwn yn drefnus ymhob rheidiau
Na chym' rwn ragor a r gatgoriau 45
Fywyd hwyl fethiant fydol foethau
Er blys Cnawd na i ffrawd naws ffrydiau, trachwa*n*t
Ar union lwyddiant na wnawn wleddau

Ior Dduw ymprydiodd yn wir ddiau
Ddeugein dydd dofydd dad rhydd rhiau 50
Ac ar ddydd gwener dyner donnau
Gwiw Dduw a i fengyl goddef angau
I brynu ar groef-breniau, bum oes byd
O dan ffwrn benyd Vffern boenau

[1] Apparently corrected from *lwyr*.

[P. 23.] Gwr yw Duw a wnaeth bob arfaethau 55
Glyn*n*oedd dyffrynoedd da hoff ran*n*au
Gorfrynoedd llynoedd a pherllanau
Gwres ffrwythgar Claiar[1] daiar deiau
Gwrefhad lleſhad llyſiau is gwlithoedd
Gwenithoedd ffrithoedd a phob ffrwythau 60

Beunydd yr efrydd yn ddiboenau, rhed
Y dall i weled diwall olau
I ddywedyd[2] y mud am*m*odau Cyfar
I glywed fyddar o glod foddau
Meirwon ddynion ddoniau ai n fywion 65
O'i foddion roddion a i rinweddau
Ac i r Deml pan ddaeth gwr diam*m*au ged
Yno a gweled yn y gwyliau
Werthu a phrynu heb wyrthiau, gredu
Y dwad Ieſu gwiw dad oeſau 70
Fy nhy elwir fry lwyr frau, bob bywiol
At air gwiw dduwiol ty r gweddiau

I n heinioes ſelly Carwn nin*n*au
Oes arogl Ieſu yr eglwyſau
A gwnawn yn ddifri ein gweddiau 75
I n Harglwydd frenin ar[3] ein gliniau
A chredwn i Dduw a i wyth radau, mawl
[P. 24.] Nef awr Ri gwrawl a i ragorau

Credo addoliaeth Credu i ddelwau
Cred am hon ni cheir ond poen beiriau 80
Credaf Cywiraf Cu orau[4] gof rhwydd
I lwydd da arwydd Duw a i eiriau[5]

[1] *Claiar* inserted in the margin.

[2] A *u* written by I. ab D. above the last *y* of this word (so as to make *dywednd*), but the *y* is left intact, and not expunged.

[3] MS. *a r*. [4] Altered from *oreu*.

[5] This line is underscored (apparently by I. ab D.) with a line, of

Ni choeliaf nodaf nodau n ambreithio
O fyrr obeithio i ofer bethau

Ni anghofiaf naf er nwfau, a llid 85
O ddawn addewid i Dduw yn ddian

Duw naf Arglwydd rhwydd pan fo rhad eurner
Arno mae f' ymddiriaid
Dwyn i m Cof Duw wyn i m Caid
Duw f'anwyl hwde f' enaid 90

HUW LLUN.

which only about half is continuous. Is this meant, like his regular dotted line, to indicate a doubtful reading?

(To be continued.)

SIR WILLIAM JONES AS LINGUIST AND AUTHOR.

By the Rev. JOHN DAVIES, M.A.

(*Read before the Society, March* 10*th*, 1887.)

I have undertaken to attempt a definition of the position which belongs to Sir W. Jones as a linguist and as an author. At the close of his brief career—he was only forty-seven when he died—his fame as a scholar, in many departments of literature, had risen to the highest point: its sound "had gone into all lands." It was universally acknowledged that his attainments were such as to place him in the fore-front of the scholars of his time; if I were to add, of all the scholars of the eighteenth century, I should affirm no more than of right belonged to him, and was generally admitted. But after Sir W. Jones, Colebrook, Wilkins, Wilford, and others had studied the Sanskrit language, and had discovered its connection with the Teutonic, Celtic, and other forms of speech, revealing, like Columbus, the wonders of an unknown land, the study of the Sanskrit language and Sanskrit literature was taken up by many German scholars, such as Bopp, Grimm, Schlegel, and, in more modern times, by Weber, Roth, Bötlingk, Schleicher and many others, and their abundant labours in this field have been so successful that they have cast the attainments of their predecessors somewhat into the back-ground. The time, therefore, seems favourable for an attempt to bring more fully into view the attainments of our countrymen in this department, and to show how much we owe to the hardy and successful labours of the pioneers who

discovered the land, and opened out the way by which those who succeeded them were able to gain a fuller possession, and bring forth more completely the riches, of the newly-discovered territory. Among these pioneers Sir W. Jones stands in the first rank. In the extent of his knowledge he excelled all his contemporaries. He was familiar with the Semitic languages, particularly Arabic, and had thoroughly studied the Persian language and literature long before his attention was directed to the languages of India. In a paper, found after his death, he states that he had studied eight languages critically—English, Latin, French, Italian, Greek, Arabic, Persian, Sanskrit: eight less perfectly—Spanish, Portuguese, German, Runick, Hebrew, Bengali, Hindi, and Turkish. He had studied in a lower degree twelve more, among which are numbered Pali, Coptic, Welsh, and Chinese. Of Welsh he had only a partial knowledge, drawn from books alone. Hence, it is said, that being at one time introduced to the then reigning King of France by the English Ambassador, the answer to a question about his scholarship was, "Please your Majesty, he is a man who knows every language, except his own." But though his attainments were of so large an extent, he was not a superficial scholar. When he was studying at Harrow, he was distinguished for his accurate knowledge of both Latin and Greek. Sir John Parnell, who had been a fellow-scholar at Harrow, and rose to be Chancellor of the Exchequer in Ireland, wrote a letter to Lady Jones after Sir William's death, in which he says, "He (Sir W. Jones) excelled principally in his knowledge of the Greek language. His compositions were distinguished by his precise application of every word. He imitated the choruses of Sophocles so successfully that his writings seemed to be original Greek compositions, and he was attentive even in writing the Greek characters with great correctness." But, he did not apply himself only to the study of Greek and

Latin. Sir John adds, "When I first knew him, about the year 1761, he amused himself with the study of botany, and in collecting fossils." Botany was always a favourite pursuit. When he went to India, in after years, he made a collection of Hindū plants, and wrote a valuable communication on Indian botany for the *Transactions* of the Bengal Asiatic Society, which he founded, and of which he was the first president (vol. iv, pp. 238-323). In this paper, which was published after his death, his usual industry and accuracy were manifest. The plants are carefully described, and not only are their Sanskrit names given, but the local and provincial names also.

The pursuits of Sir W. Jones were then very various, in many different departments of inquiry or research. He was hardly surpassed by any one at that time in his knowledge of Greek and Latin. One who has written a comedy in Greek after the manner of Aristophanes (as Sir William did) has proved himself to be a complete master of the language. A Polish gentleman, Baron Revicski, well versed in Greek and in Oriental languages, expressed his admiration of his friend's knowledge of Greek. He writes, "I was highly delighted with your letter, particularly with your various translations, imitations and compositions; they not only prove that you have

> "Made the Greek authors your supreme delight,
> Read them by day and studied them by night"—*Francis.*

but that you have attained all the peculiar elevation, as well as elegance, of that language" (*Life*, p. 66). With this gentleman he carried on a correspondence in Latin, and showed therein that he could discourse in idiomatic and elegant Latin, as well probably as any other scholar of his time, though there were many, both at Oxford and Cambridge, who were masters in Latin composition.

Sir William was also able to compose in Arabic in such a manner as to excite an unqualified admiration on the part

of Arabic scholars. In one of his letters, Baron Reviczki speaks in the highest terms of some Arabic poems that his friend had sent him, and regrets that he cannot imitate him in this respect. The celebrated Arabic scholar, J. J. Schultens, of the University of Leyden, and his son, H. A. Schultens, both give testimony to the extent of his attainments in this language. The younger Schultens addresses Sir William as "the Phœnix of his time and the ornament of the age." There is something of the exaggeration of friendship in these formal phrases, but they show how deep was the admiration of the Oriental knowledge of Sir William on the part of those who were most competent to judge of it.

With the Persian language he was quite as familiar as with Arabic. In his letters to the Baron Reviczki and the two Schultens he speaks in glowing terms of the grace and sweetness of the poet Hafiz, and the high excellence of the Persian epic, the *Shah Nameh*, by Firdusi. The younger Schultens declares to Sir William, in one of his letters, that he was so much charmed by the report of the beauty of Persian poetry, that he had resolved to begin the study of the language, that he might become acquainted with its literature. In the essay on the poetry of the Eastern nations, which Sir William appended to his first volume of poems, he says of the *Shah Nameh*: "This poem is longer than the *Iliad*; the characters in it are various and striking; the figures bold and animated; and the diction everywhere sonorous yet noble, polished yet full of fire." In his volume of poems he inserted a translation of one of the songs of Hafiz, in which he has shown much of the beauty of the original poem. This is the opening stanza—

"Sweet maid, if thou wouldst charm my sight,
And bid these arms thy neck infold;
That rosy cheek, that lily hand
Would give thy poet more delight
Than all Bokhara's vaunted gold,
Than all the gems of Samarcand."

In these languages Sir W. Jones was probably inferior to none, however high may be the place assigned to any other scholar. If we now consider his position as a student of Sanskrit, we must place him in the foremost rank, though in this department Colebrooke must take precedence, for he was undoubtedly *facile princeps* in this respect, as the best Sanskrit scholar of that time. It must be noted, however, that Sir William only began the study of Sanskrit when he went to India in the year 1783, when he was in his thirty-seventh year, and that he died when only forty-seven. Colebrooke lived to his seventy-second year, and added to his knowledge and reputation for many years after he left India. It is much to the credit of Sir William that he soon discovered the value of the Sanskrit language, not only on account of its extensive literature, but also for its relationship to other languages. In the latter discovery he was the first explorer of a mine whose wealth is beyond all calculation. He had seen, long before, that the Persian language was related to the Greek, and, in carrying on his Sanskrit studies, he soon perceived its relationship to the Greek, Latin, Teutonic, and Celtic languages. In one of his letters he affirms that he has established its relationship to German, and also to Welsh. In this conclusion he was far ahead of all the scholars of his time. Long after his death German scholars refused to admit the Celtic languages into the Aryan, or Indo-European, class, contending that they were borrowed from the Latin or German so far as they were Aryan. Even Bopp was deceived by the influence of what Lord Bacon has called the *idola tribus,* or prejudices of race; but in 1824, thirty years after the death of Sir W. Jones, he discovered the fallacy of this idea, and wrote his celebrated paper on the relation of the Celtic languages to the Sanskritic family. Since that time other German scholars, Zeuss, Ebel, Windisch, Zimmer, and others, have laboured successfully in this field. Sir W. Jones was, however, the first pioneer in this new and untrodden path.

We learn from his letters with how much ardour he threw his energies into this new pursuit. In one, dated October 15, 1790, he says: "I jabber Sanskrit every day with the pundits, and hope, before I leave India, to understand it as well as I do Latin" (*Life*, 426). In a letter to R. Morris, dated October 30, 1790, he writes: "As one of the Cymmrodorions, I am warmly interested in British antiquities and literature; but my honour is pledged for the completion of the new digest of Hindū laws, and I have not a moment to spare for any other study" (*Life*, 427). In the following year, 1791, he writes: "My principal amusement is botany and the conversation of the pundits, with whom I talk fluently in the language of the gods" (*i.e.*, Sanskrit), "and my business, besides the discharge of my public duties, is the translation of Menu, and of the digest which has been compiled at my instance" (*Life*, 435). In this respect, in talking with his pundits in Sanskrit, he surpassed all modern scholars. However freely they may translate a Sanskrit work, or even write in this tongue, I know not one who can converse in it. However, Sir William had his detractors. There were some who refused to believe in the extent or soundness of his attainments in the knowledge of Sanskrit. They affirmed that his translation of the *Institutes of Menu* was really the work of Mr. Wilkins, a well-known Sanskrit scholar. There are some Englishmen still who are ready to say of Wales and Welshmen, "Can any good thing come out of Nazareth?" but in this instance we bring forward the testimony of Colebrooke himself, who was, of all men then living, the best judge of another's Sanskritic knowledge by the excellence of his own. He wrote a letter to his father on the 27th of June 1805, after Sir William's death, and in this letter he says: "As for the other point you mention, the use of a translation by Wilkins without acknowledgment, I can bear witness that Sir William Jones's own labours in Menu sufficed without the aid of a translation. He had carried an interlineary

Latin version through all the difficult chapters; he had read the original three times through, and he had carefully studied the commentaries. This I know, because it appears clearly so from the copies of Menu and his commentators which Sir William used, which I have seen. . . . I observe with regret a growing disposition here (*i.e.*, in India), and in England, to depreciate Sir William Jones's merits. Should the same disposition be manifested in print, I shall think myself bound to bear public testimony to his attainments in Sanskrit" (Colebrooke's *Life*, 224). Just and generous words! But the testimony, though honourable to both parties, is not now required. We stand at a point far removed from the ignorance or the envy of Sir William's contemporaries, and we know from the work that he has done, which is not yet superseded, that to his complete knowledge of the Greek, Persian, and Arabic languages he had attained, for one who led the way into this territory, to a remarkably accurate and complete knowledge of Sanskrit also.

I propose now to examine some of the works of Sir W. Jones, and by this examination to determine his true position as an author. But before doing this we may give some information about the man; for a natural curiosity is felt to know something of the origin and of the surroundings, the *entourage*, by which one who has attained to fame is distinguished from other men. Sir William Jones was the son of William Jones, who was born in the parish of Llanfihangel tre'r Beirdd, in the Isle of Anglesey, where his ancestors had been yeomen for many generations. This gentleman was afterwards distinguished by great mathematical skill, and published a treatise on the Art of Navigation, which was received with much approbation. He was, from his scientific knowledge, an intimate friend of Sir Isaac Newton, Halley, Coles, and Mead. At the time of his death, in 1749, when his more celebrated son was only three years old, he

was a Fellow of the Royal Society, and one of its Vice-Presidents. "The origin of the family of Sir W. Jones", says Lord Teignmouth, "has been traced on the maternal side, by the industry of Lewis Morris, a learned British antiquary, to the ancient princes and chieftains of North Wales. With whatever delight, however, the Cambrian genealogist might pursue the line of his ancestry, a barren catalogue of uncouth names would furnish no entertainment to the reader." This document must have been in the hands of Lord Teignmouth, for he adds: "I shall only transcribe from the list a single and remarkable name in one of the collateral branches, that of William o Dregaian, who died in 1581, at the advanced age of 105 years." We may regret that this pedigree was not inserted in the life of Sir W. Jones, for a great fame casts some reflected glory on the whole line, and we should be glad to know who were the chieftains from whom he derived his descent; but the reputation of Sir William does not require any splendour that may belong to his line. The Lewis Morris who drew up the pedigree, was a relative of Sir William's family, and was also a man of high ability and great acquirements, one of the foremost men of his time in his native land.

Sir William Jones was not born in Wales, though the *Annual Register* for 1800 asserts that he was, for his father had married an English lady, and had settled in England. He was born at No. 11, Beaufort Buildings, in the Strand, on the 28th of September 1746. He was educated at Harrow, and Dr. Bennet, sometime Bishop of Cloyne, wrote, in 1795, of his school-boy reputation as follows: "I knew him from the early age of eight or nine, and he was always an uncommon boy. Great abilities, great particularity of thinking, fondness for writing verses and plays of various kinds, a degree of integrity and manly courage, of which I remember many instances, distinguished him even at that period." In

his fifteenth year Dr. Sumner became the head-master of Harrow, and with him young Jones became a special favourite. He was generous enough to say that his pupil knew more Greek than himself, and knew it more accurately. When seventeen years of age he left Harrow for Oxford, entering at University College. After residence for a few months he was elected a scholar on the foundation of Sir Simon Bennett, an advantage which he gratefully remembered in after life. It was at Oxford that he began in earnest to study Oriental literature. He met with a native of Aleppo, who spoke and wrote Arabic fluently, and this person was persuaded to reside in Oxford, by a promise to maintain him there. This promise was fulfilled for several months, until his pupil became a proficient in Arabic, and was able to write and speak in this language easily and correctly. Finding that Persian was nearly related to Arabic (as his biographers say), he turned his attention to this language, and attained to great proficiency in it. The Persian tongue is, however, not related to Arabic, though many Arabic words have been imported into it. The latter belongs to the Semitic class, but the Persian, both in substance and form, belongs to the Aryan or Sanskritic family. In thus striking out a path for himself he prepared the way for his future greatness. The tutors of his college dispensed with his attendance at their lectures, of which he spoke with great frankness, affirming that he could spend his time to greater advantage. His reputation became as great there as it had been at Harrow, and he was elected to a fellowship on the foundation of Sir Simon Bennett, on the 7th of August 1766, when only nineteen years of age. Soon afterwards he left Oxford and became private tutor to Lord Althorp, who became in due time Earl Spencer. With this nobleman he travelled on the Continent, and took advantage of this opportunity to add a knowledge of German to his previous knowledge of French and Italian.

Afterwards he chose the Bar as a profession, and prospered in obtaining a considerable practice; was made a Commissioner in Bankruptcy; and, finally, in March 1783, was appointed a Judge of the Supreme Court of Judicature of Fort William, in Bengal. At this time the honour of knighthood was conferred on him, and, in the April following, he married Anna Maria Shipley, the eldest daughter of the Bishop of St. Asaph. In the same month he embarked for India, where he gained much reputation as a judge, but found time for the study of the Sanskrit language, to found and preside over the Asiatic Society of Bengal, and to produce the works on which his fame must chiefly depend. He resided in India eleven years, and steadily pursued, in his leisure hours, his studies in Oriental literature. The climate of India, however, affected his health, and perhaps also his eager pursuit of knowledge in many departments might affect it also. He speaks, in one of his letters, of failing health; and, in April 1794, he was seized by an attack of ague, as he thought, but in fact by an internal inflammation common in India, which ended fatally on the 27th of April in that year. Alas! that one who had done so much, and hoped to do so much more in some quiet English retreat, should have been taken away in the prime of his days!

I propose now to examine some of the works which Sir William left behind him, that we may be able to determine his true position as an author. Only a portion of them can be reviewed, for he was abundant in publications of many varied kinds, from an Arabian eclogue to a treatise on the Mohammedan law of inheritance, and a translation of the beautiful Indian drama, the *Śakuntalā*. His first publication was a small volume of poems, in the year 1772. It consists chiefly of translations, to a great extent from Oriental sources, with two essays appended, "On the Poetry of the

Eastern Nations", and "On the Arts, commonly called Imitative". His poetry was marked by the grace that attended all his movements, but it must be confessed that it had not the *mens divinior*, the true *awen* or inspiration of a great poet. The longest poem is called "Caissa", and treats of the game of chess as a martial combat. It is modelled after a poem by Vida, called "Scacchia Ludus", and was suggested by two ladies, to whom he gracefully refers in the introductory lines:

"Thou, joy of all below and all above,
Mild Venus, queen of laughter, queen of love;
Leave thy bright island, where on many a rose
And many a pink thy blooming train repose:
Assist me goddess, since a lovely pair
Command my soul, like thee divinely fair."

The different pieces of the game are described after this manner:

"The queens exulting near their consorts stand,
Each bears a deadly falchion in her hand;
Now here, now there, they bound with furious pride,
And thin the trembling ranks from side to side;
Swift as Camilla flying o'er the main,
Or lightly skimming o'er the dewy plain;
Fierce as they seem, some bold plebeian spear,
May pierce their shield and stop their full career."

Sir William also wrote a tragedy called "Soliman", and projected a long poem, called "Britain Discovered: an Heroic Poem in ten books", of which it is only necessary to quote a part of the Argument of the first book. "The Phœnicians, having landed near Tartessus, are unkindly received by the natives; their leader, Britan, sends Phenix and Hermion as his ambassadors to the king of Iberia, who treats them with indignity. In the meantime, the prince of Tyre wanders, to meditate on his destined enterprise, into a forest, where his attendant spirit appears in the character of a Druid, warns him of approaching dangers, and exhorts him to visit in disguise the court of king Lusus." The

poem, after describing many strange adventures and fearful battles, was to end in the marriage of Britan and Albione, or, allegorically, of Royalty and Liberty in the constitution of England. On such a theme even the genius of Spenser would have hardly insured success. Happily the design was not fulfilled, and the only other poetical volumes which he issued were a translation of some Arabic poems, which, on account of their excellence, were hung up in the temple of Mecca, and hence called Moallakat, and a Persian poem on the unfortunate lovers, Laili and Mujnoon. His finest original poem is his "Hymn to Sūrya" (the Sun), after the manner of the Hindū poets. It is in a more elevated strain than any other of his poems, and the elevation is maintained throughout. In one part he makes an interesting allusion to himself:

> "And if they ask what mortal pours the strain?
> Say (for thou seest earth, air, and main),
> Say, 'From the bosom of yon silver isle,
> Where skies more softly smile,
> He came; and lisping our celestial tongue,
> Though not from Brahmā sprung,
> Draws orient knowledge from its fountains pure,
> Through caves obstructed long and paths too long obscure.'"

He wrote other hymns in connection with Hindū mythology, twelve in all. Lord Teignmouth says of them that "while they mark the taste and genius of the author, they supply a fund of information equally novel and curious." He even goes so far as to say that "the opening and conclusion of the hymn to Narayon (Nārāyaṇa = Brahmā as Creator, or Vishnu) are very sublime." A notice of Sir William's poetry would be imperfect if no reference were made to the poem, marked by a true manly vigour, and beginning with the well-known line, "What constitutes a state?"

Sir William's prose writings, with the exception of some

short pieces, began with two law-books; one, on the Law of Bailments, and the other, a translation of the orations of Isæus, a Greek lawyer. The essay on the Law of Bailments need not detain us long. It was received with favour by the legal profession. The writer of a life of Sir W. Jones, in the English *Cyclopædia,* says that "the work is characterised by Jones's usual perspicuity and ease of expression", but that it contains nothing new, and that "the author had not a mind adapted to seize with precision the fundamental principles which form the science of law." This life was written by one who had a bias against Sir William, as if it was a mistake to admit that one who had Welsh blood in his veins could attain to greatness. How far an inquiry into bailments requires a knowledge of the *science* of law, I do not know, nor whether Sir William designed to do more than to set forth clearly the existing law. Probably his object was not to do more than this, and the members of his profession would welcome this more than any philosophical discussion of the subject. His translation of Isæus gave him an opportunity of showing his knowledge of Greek, and of Athenian law, which he fully explains and compares with the law of England. The translation was accompanied by notes critical and historical, and by a commentary. It added to his reputation, but is now seldom mentioned. Isæus was not a great orator, only an eminent special pleader, well versed in Athenian law, especially on the law of inheritance. The work is too technical to have any general interest. The intricacies of Athenian law cannot be an attractive subject to anyone who is not connected with the legal profession.

We come now to the works on which his fame chiefly rests, his Oriental, and especially his Sanskritic works. His knowledge of the Persian and Arabian languages has been already referred to. He was fully master of both. In the year 1768,

he was requested by the existing King of Denmark, who had heard of his fame as an Oriental scholar, to translate a life of Nadir Shah, which he had brought to England, from Persian into French. The translation was published in 1770, and forty large-paper copies were sent to Denmark. An English version was published in 1773, with an introduction, containing (1) A Description of Asia, from Oriental Geographers; (2) A Short History of Persia; and an Appendix consisting of an essay on Asiatic poetry, and a history of the Persian language. The title-page bears the name of "William Jones, Esq., Fellow of University College, Oxford, and of the Royal Societies at London and Copenhagen." The work showed how extensive was his knowledge of Oriental literature, and was received with admiration by scholars both here and on the continent of Europe.

In the following year he published an excellent Grammar of the Persian language. This was the most successful of his works in gaining popularity. The ninth edition was published in 1828, revised and augmented by the late Professor Lee, of Cambridge. In 1774, he published a more ambitious work, his Commentaries on Asiatic Poetry, written in Latin, with the title, *Poeseos Asiaticæ Commentariorum Libri Sex.* The work was begun when he was only twenty-one years of age, and he was but twenty-eight years old when it was published. It abounds with excellent remarks on Oriental poetry in general, and contains many happy translations from Hebrew, Arabic, Persian, and Turkish writers. This work raised his fame as an Oriental scholar in a very high degree. It attracted much attention in Germany, and Eichhorn printed an edition of the work at Leipzig, in the year 1776.

I wish now to direct attention somewhat more fully to the Sanskritic works which Sir William published during his residence in India. These are the most enduring monuments

of his great scholarship. He became interested in the study of Sanskrit as soon as he had leisure to inquire about the literature of the country. On September 28, 1786, he writes: "I am tolearbly strong in Sanskrit, and hope to prove my strength soon by translating a law-tract of great intrinsic merit and extremely curious, which the Hindūs believe to be almost as old as the Creation. It is ascribed to Menu (Manu), the Minos of India, and, like him, the son of Jove. My present study is the original of Bidpa's fables, called *Hitopadesa*, which is a charming book, and wonderfully useful to a learner of the language." Sir William published a translation of the *Hitopadesa* (Good Instruction), which is well known in Europe under the title of *Pilpay's Fables.* It was translated from Sanskrit into Persian in the sixth century of our era by the order of Nushiravān; from Persian into Arabic in the ninth century, afterwards into Hebrew and Greek, and subsequently into all the languages of Europe. Its birthplace was India, where it is still the most popular of all books of instruction. There is an introduction in a common form of rhythm, containing many "wise saws" and not "modern", but ancient "instances". The third śloka, or distich, says that "a wise man should contemplate knowledge and utility as if he would never grow old or die; he should practise duty, as if death held him by the hairs of his head"; and the forty-sixth says that, "as on the Eastern mountain (behind which the sun is supposed to rise) a thing is illuminated, so even a man without caste is illuminated by association with the good."

Sir William published, in 1789, a translation of the drama of Kālidāsa, called *Śakuntalā*, one of the most beautiful, as it is the most popular, of all Hindū dramas. This attracted much attention in Europe, and was eulogised by Goethe in the well-known lines, thus translated by Professor Eastwick:

"Wouldst thou the young year's blossoms and the fruits of its decline,
And all by which the soul is charmed, enraptured, feasted, fed,
Wouldst thou the earth and heaven itself in one sole name combine,
I name thee, O Śakuntalā, and all at once is said."

I think this is the best of all Sir William's Sanskrit versions, though I am aware of what Professor Monier Williams has said against it. It is quite true that this popular play, often copied, was represented at length with many imperfections, and that now, by the labours of Bötlingk and others, we have a better text than that which Sir William used; but nevertheless, the play, as thus presented, commanded an enthusiastic admiration, and is still published, though nearly a century has elapsed since it first appeared. If we consider that the study of Sanskrit was then in its infancy, instead of carping at some unavoidable defects, we shall admire the knowledge and the skill which reproduced, in an admirable form, a play that has been a source of delight to many generations.

A more ambitious attempt was made in the translation of the *Institutes of Manu*, "the Mānava-dharma-śāstra", which appeared first in the year 1794, the year of Sir William's death, and republished in 1825, under the editorial care of Professor Haughton. It is a great work; but it is quite true that, after a century of research, we can determine many things with respect to the book and its author, or authors, that were necessarily obscure at the close of the last century. We know now that the date assigned to it by Sir William—about 1200 years B.C.—is impossible; that it was compiled gradually during many generations, and therefore not written by one person; that the first and last chapters are of later date than the rest of the book, being written when the Brahmanic system was fully developed; but still the book was a great addition to the sum of human knowledge. Though it is marked, as other ancient codes, by much that is trivial and obscure, it shows

much elevation of thought in some parts, and inculcates the duties which belong to the different states of life with much clearness and force. I quote two passages in proof of these assertions. "He whom the mind alone can perceive, whose essence excludes the external organs, who has no visible parts, who exists from eternity, even He, the soul of all beings, whom none can comprehend, shone forth in person; He having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed; the seed became an egg bright as gold, blazing like the luminary with a thousand beams; and in that egg he was born himself, Brahmā, the great forefather of all spirits" (i, 7, 8, 9); and "He who perseveres in good actions, in subduing his passions, in bestowing largesses, in gentleness of manners, who bears hardships patiently, who associates not with the malignant, who gives pain to no sentient being, obtains final beatitude," *i.e.*, *nirvāṇa*, or absorption into the divine nature (iv, 246).

Our review of Sir William's work would be imperfect if we did not refer to his contributions to the "Asiatic Researches" of the Bengal Society, which he founded. They were both varied and important, containing Anniversary Discourses, a treatise on the Gods of Greece, Italy, and India; one on the Musical Modes of the Hindūs; on the mystical Poetry of the Hindūs and Persians, and a lengthened one on the Plants of India.

I have thus attempted to show the attainments of Sir William Jones, and to give an account of the many works of which he was the author. I have done this with a special purpose. There is a danger of forgetting, in the present generation, how much we owe to the labours of Colebrooke, Jones, Wilkins, Wilford, and others; we do not sufficiently recognise the fact that they were the pioneers in exploring a rich but hitherto unknown territory, and that without

their labours such scholars as Bopp, Grimm, Pott, and Schleicher would never have existed. In the brightness of the fame which German scholars have justly gained, that of their predecessors has become dim. In the *History of Indian Literature*, by Professor Weber, Sir William Jones has only a single notice of a slight character. In the life of him in the *English Cyclopædia*, it is said that "though the attainments of Sir William Jones were so various and extensive, he does not appear to have possessed much originality. He neither discovered new truths, nor placed old ones in a new light. He possessed neither the power of analysing nor of combining and constructing. For language as a science he did nothing; he only collected materials for others." No verdict can be more unjust than this. I have offered to give this lecture that I may have an opportunity of rebutting these statements. Was it nothing that he was in the forefront of a band of scholars who made known to astonished Europe the existence and the importance of a language and literature by which the area of our knowledge was made so much wider and more secure? Was there no power of analysis and construction in the mind that discerned, first of all, the relationship of Sanskrit to Greek and Latin, to the Teutonic and the Celtic languages? He alone saw the goal to which our researches were to tend; and in this he showed not only originality, but a clear insight, which no German scholar attained until nearly thirty years after his death. Then Bopp surprised scholars by proving that the Celtic languages were really related to Sanskrit, though he had before stoutly denied this fact. Then Grimm, Vater, Schleicher, Windisch, Zimmer, and the Swiss Pictet, followed in his rear, and the truth was at length proved beyond all possibility of doubt. But they were all only followers of Sir W. Jones; and, if his life had been spared, he would doubtless have anticipated them by proving at

large his great discovery. I appeal to German scholars for the truth of my assertions; especially to Benfey, who, in his *History of Oriental Philology*, says: "William Jones war es, welcher zuerst sich eine eindringere Kenntniss des Sanskrit erwarb, und in wesentlich richtigen und geschmackvollen Uebersetzungen erprobte. Durch sie führte er in die europäische Literatur eines der gelungensten dichterischen Erzeugnisse Indiens — das drama Sākuntalā — und eines der bedeutendsten — daz Gezetzbuch des Manu — ein, auch einen der angesehensten Hymnen des Rigveda übersetzte er, so wie manche Werke von geringerer Bedeutung." ("It was William Jones, who at first obtained a thorough knowledge of Sanskrit, and proved it by really correct and graceful translations. By means of it he introduced to European literature one of the most successful of the dramatic creations of India—the drama, *Sākuntalā*—and one of the most important—the *Law-book of Manu*; also he translated one of the most remarkable hymns of the *Rig Veda*, and other works of smaller importance.") He affirms that it was by the translation of these works into German that the attention of German scholars was directed to this hitherto unknown field. He asserts, too, distinctly, that Sir William was the first to show the connection of Sanskrit with European languages, quoting with admiration a passage from a paper contributed to the Bengal Asiatic Society: "The Sanskrit language, whatever may be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either; yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could have been produced by accident; so strong, that no philologer could examine all the three without believing them to have sprung from some common source, which perhaps no longer exists. There is a similar reason, though not quite so forcible, for supposing

that both the Gothic and the Celtic, though blended with a different idiom, had the same origin with the Sanskrit." These are familiar truths to us now, but he who saw them first, saw both far and clearly. He may have detractors. His fame may be dimmed for a time, but it will appear again in all its original brightness. The world owes too much to him to allow his name to be forgotten. Among all those who have contributed to the great advance of our modern scholarship, the name of Sir William Jones will stand among the most distinguished. We may justly claim for him the honour of being, on the whole, the greatest scholar of his time; nay, more, that his scholarship was the most extensive, as it was the most thorough, of all that graced the eighteenth century.

Future generations, I venture to say, will do justice to the memory of so distinguished a scholar, whom Dr. Johnson named as "the most enlightened of the sons of men". We have long been accustomed to the results of his researches, and to the wide extent of the true scholarship which his successors have wrought out for us. We do not now apprehend clearly the value of the discoveries which astonished and delighted his contemporaries. The appreciation of the excellence of his work is expressed in the *Annual Register* of 1800. Referring to his collected works, which were published in the year 1799, the reviewer says: "There never was a publication which more demanded the investigation of the Oriental critic than the one now before us, whether we consider the character of the writer, the curiosity and importance of the subjects that are discussed, or the manner in which they are handled." The Court of Directors of the East India Company resolved, by an unanimous vote, that a monument should be erected to his memory in St. Paul's Cathedral, and that a statue of Sir William Jones should be prepared, at the expense of the Company, and sent out to

Bengal, that it might be placed there in a suitable position. His works are his true monument. His epitaph, unlike other epitaphs, declared only the simple truth in affirming:

> "Quicquid autem utile vel honestum
> Consiliis, exemplo, auctoritate, vivus promoverat
> Id omne, scriptis suis immortalibus,
> Etiam nunc tuetur atque ornat."

PEDIGREES FROM JESUS COLLEGE MS. 20.

[I.] [Fo. 33a]—Llyma r mod y treythir o ach kynaóc sant. [1.] Kynaóc mab brachan M. chormuc M. eurbre góydel o iwedon. Mam vrachan oed Marchell merch teódric. M. teidfallt. M. teidtheryn. M. thathal. M. annón du vrenhin groec. [II.]—Enwau y meibyon ereill y brachan. [2.] Drem dreimrud. M. brach*an*. [3.] Clytwin. M. b*ra*chan. Clytaóc sant. Hedetta sant meibyon clytwin. [4.] [A]ttlien. M. b*rach*a*n*. [5.] Papai. M. brachan. [6.] Kynon M*ab* b*ra*chan. [7.] Kunañ. M. b*ra*chan yssyd yny a elwir Manaó. [8.] Marcharairjun. ygkeueilyaóc. [9.] Dindat M b*rach*a*n* yn llan ymdyfri. Pascen M dingat. Cyblider. M. dingat. [10.] Berwin. M. brach*an* ygkernyó. [11.] Reidoc M. b*rach*a*n* yn freink. yny lle a elwir tómbreidoc oe enó ef. [III.]—Llyma enwau Merchet b*ra*chan weithon. [1.] Góladus verch v*ra*chan. Mam cattóc sant. [2.] Argrgen v*erch* b*rach*a*n*. góreic Ioroereth hirblant. [3.] Marchell v*erch* b*rach*a*n* góreic górhynt bramdrut. [4.] Tutlith v*erch* v*rach*a*n*. yn [Fo. 33b] llys ronóy ygwlat vorgan. [5.] Drynwin v*erch* v*rach*a*n*. mam vryen. Erduduyl góyñdorliud. Owein. M. vryen. A Morud V*erch* vryen. Górgi a pheredur ac arthur penuchel. a tonlut. a hortnan. a dyrnell. trydyth gwyn dorliud. [6.] Kyngar v*erch* vrach*an*. [7.] Rinhidyr v*erch* vrach*an*. [8.] [M]eleri v*erch* vrach*an*. gwreic keredic. man sant. tat dewi. [9.] Gwaór v*erch* vrach*an*. [10.] Gutuyl v*erch* vrach*an* góreic kynger mab kynwaór. a mam brochuael yscithraóc. a mam veic mengórac. a man sanant gwreic vaelgón. [11.] [G]rugon v*erch* vrach*an*. gwreic Katraót v*ren*hin. [12.] [K]erdech

v*erch* v*ra*chan yssyd yglan tywi ymeiryonyd. [13.] Tagh-6ystyl. [14.] Tutuel v*erch* v*ra*ch*an*. ym m*er*thyr. [15.] Goleudyd gwreic tutwa6l beper. [16.] [Ll]van v*erch* v*ra*ch*an* hoño oed vam aidan mab gwauream vrada6c. [17.] Gweñ v*erch* vrach*an*. yn talgard. [18.] Felis v*erch* v*ra*ch*an*. [19.] Tebieu v*erch* v*ra*ch*an* yn estratewi. [20.] [K]em-breith v*erch* v*ra*chan. [21.] Kyn-[Fo. 34a]eidon v*erch* v*ra*ch*an*. ygkitweli ymynyd kynor. [22.] Cledei v*erch* v*ra*chan. yn emlyn. [23.] Gweñ v*erch* v*ra*chan ymon vam gymry. [24.] Llud verch vrach*an* yn ruthun yg6lat vor-gant.

[IV.]—**Llyma weithon ach Catt6c sant.**

Catt6c. M gwynlli6. M. gli6s. M. filur. M. Nor. M. ab Owein. M*ab* maxen. Maxen wledic brenhin y brytanyeit. a gwedy hyñy yn Amhera6dyr yn rufein. A chynan yn v*ren*hin yny le. Kynan. M. eudaf. M. Custenin. M. Maxen. M. Maximian*us*. M. Constantin*us*. M. Custeint. Mam Constantin*us* oed elen luedya6c. yr hon a enilla6d y groes ygkar-usalem. Ac a duc rañ genthi y gonstantinobyl. A ran arall a anuones yr brytanyeit. Ac y gyt a hi yd oed ewein ymab. ewein oed vab y vaxen. o keindrech verch. Reiden. Reiden. M. eledi. M. mordu. M. meircha6n. M. Kasswalla6n. yn amser y kasswalla6n [Fo. 34b] h6ñ6 y kymella6d y rufeinwyr treth o ynys prydein. Kaswalla6n. M. beli ma6r. M. Anna. yr anna hoñ oed verch y amhera6dyr rufein. yr anna hoño a dywedei wyr yr eifft y bot yn gyfynnithder6 y veir vor6yn.

[V.]—**Genweu meibon.** Ewein vab keredic. Pedroc sant. Kynvarch. Edelic. Luip. Clesoeph. Sant. Perun. Saul. Peder. Katwaladyr. Meirchya6n. G6rrai. Mur. Margam Amroeth. G6her. Cornuill. Catwall. Cetweli. Ac vn verch. Don6n. g6reic meur*ie* mab emminni. merch. Kynvarch. M. meircha6n. M. g6rgust letl6m. M*ab*. Cene6. M. Coyl hen. M. godeba6c. M. tecwant. M. Eweint. M. tep6yll. M. Vrban. M. Grad. M. K6nedyl. M. Kndeern. M. Tegant. M. Kyndeern wledic. M.

elud. M. eudos. M. eudoleu. M. auallach. M. aphlech. M. Beli ma6r. vab. anna. val y mae vchot.

[VI.] [Fo. 35a]—Cuneda. M. Edern. M. Padarn beisrud. M. tegyth. M. Iago. M. geneda6c. M. Cein. M. Gorein. M. Doli. M. G6rdoli. M. D6fyn. M. Gordofyn. M. Annueret. M. einet. M. Dibun. M. Prydein. M. Ewein. M. Auallach. M. Amalech. M. Beli. M. Anna. val y dewetp6yt vchot.

[VII.]—Ebia6n. ym. Meiria6n meirioñyd. Run. Rywinnya6c. Duna6t. yn dunodyn. Ceredic. ygkeredigya6n. Afloch. yn aphlocya6n. Einya6n hyrth. Docuayl. ygkeueilya6c. Edern. yn Edreinya6n. D6y verchet Cuneda. Tecgygyl. A Gweñ. g6reic. Anla6d wledic. Mam veibyon Cuneda. oed wa6l verch Coyl hen. G6reic Coyl hen oed verch Gadeon. M. Eudaf hen. vchot.

[VIII.]—E6d6r. M. Griffri. M. Elisse. M. the6d6r. M. Gruffud. Gruffud. a the6dos. [Fo. 35b] a cathen. Meibyon y vrenhin powys. o sanant *verch* elisse y mam. Elisse. *verch* neuue hen mab te6d6r. M. rein. M. Cad6ga6n. M. Caden. M. Keindrec. Merch. rualla6n. M. Idwalla6n. M. Llowarch. M. Rigeneu. M. Rein dremrud. M. brach*an*. val y mae vchot.

[IX.]—Morgant. M. Eweint. M. howel. M. Rees. M. Aruael. M. G6ryat. M. Brochuael. M. Rees. M. Nud hael. M. Morgant. M. Adroes. M. Meuric. M. the6dric. M. Llywarch. M. Nynnya6. M.[1] Erb. M. Erbic. M. meuric. M. Enenni. verch. Erbic. M. meur*ic*. M. Caradа6c vreich vras. O en6 Morgant vchot y gelwir Morgañ6c. Ereill a

[1] On the margin, just below the line beginning with this word, the following sentence, written in a later and very ornate hand of the 15th century, is commenced, and continued to the bottom of the page: "o enw Morgan mab Maglawn y kavas Morgannwg y henw: canys Morgan wg y gelwid."

dyweit. Mae o en6. Mochteyrn predein. M. gli6s. Mal y mae vchot.

[X.]—Morgant. M. Eweint. M. Hewel. M. Rees. M. Arthwael. M. Kenedlon. Merch. Binael vrydic. M. llywarch. [Fo. 36ᵃ] M. te6d6r. M. pibia6n gla6ra6c. M. Arbeth. M. deuric sant. Merch Peibia6n. Mam theudu. M. Pedur. M. Cado. M. Gereint M. Erbin.

[XI.]—Gereint. M. Erbin. M. Kyn6a6r. M. tudwa6l. M. G6rwa6r. M. Gadeon M. Cynan. M. Eudaf hen. Mal y mae vchot. Heuyt [XII.]—Morgant. M. Eweint. M. hoel. M. rees. M. arthuael. M. Ceingar. Merch. Maredud. M. teudos. o gantref teudos. Teudos. M. G6ga6n M. Cathen. M. Eleothen. M. Nennue. M. Arth*ur*. M. Peder. Arthur M. Peder. M. Kyngar. M. G6rdeber. M. Erbin. M. Aircol la6hir.

[XIII.]—Ayrcol la6hir. M. tryphun. M. Ewein vreisc. M. Cynd6r bendigeit. M. Ewein. M. Kyngar. M. Pr6tech. M. Ewein. M. miser. M. Custennin. M. maxen wledic. M. Maximian*us*. M. Constan-[Fo. 36ᵇ]tinus ma6r. M. Custenint o elen.

[XIV.]—Morgant mab Ewein. M. howel. M. Rees. M. y vraustud merch gloud M. Pascen buellt. M. Gwed Gad. M. morvo. M. Elaed. M. Pa6l. M. Idnerth. M. Riagath. M. Pascen. M. G6rtheyrn g6rthenev.

[XV.]—Ꝑ6rtheyrn g6rtheneu. M gwida6l. M. G6doloeu. M. gloy6 g6alltir. y g6r h6ñ6 a wnaeth ar ymyl hafren tref. ac oe en6 ef y gelwir yn gaer loe6.

[XVI.]—Morgant vab Ewein. M. Howel. M. arthuael. M. Idwal. Brodyr oedynt h6y y leuku. Lleuku merch envle6. M. Kynfelyn. M. Iaceu. M. leuku. Merch adwent merch Elýuer. M. Goron6y. M. Kanhaethoe. M. Ceno. M. Noe. M. Mada6c. M. sandeph. M. tutwa6l. M. merin M. mada6c. M. Run. M. Kenelaph drem-[Fo. 37ᵃ]rud. M. Kynan. M. kasanauth wledic. G6reic cassanauth wledic oed the6er merch

Bredoe. M. Kadell deernlluc. M. Cedehern. M. G6rtheyrn g6rtheneu. vchot.

[XVII.]—Rodri ma6r. M. Meruyn vrych. M. G6rhyat. M. Elidyr. M. sandef. M. Alcun. M. tegyth. M. Ceit. M. douc. M. Llewarch hen. M. Elidyr lydanwyn. M. Meircha6n. M. G6rgust. M. Keneu. M. Coil hen. mal y mae vchot.

[XVIII.]—Rodri ma6r mab nest. merch Cadell Pywys brenhin Pywys. Cadell m. Brochuael. M. Elisse. M. Coleda6c. M. Beli. M. Seliph. M Kynan garwin. M. Brochuael yscithra6c. M. manogan. M. Pascen M. Cadell. deyrlloch. M. Cadern. M. G6rtheyrn g6rtheu.

[XIX.]—Rodri ma6r. M. meruyn. M. Guriat. M. Elidyr. M. Celenion. merch tutwal [Fo. 37b] tuclith. M. Anara6d g6alchcr6n. M. meruyn ma6r. M. kyuyn. M. anllech. M. tutwa6l. M. Run. M. Neidaon. M. senilth hael. Tryd hael or gogled. Senilth. M. Dingat. M. tutwa6l. M. Edneuet. M. duna6t M. Maxen wledic. val y mae vchot. [XX.]—Llyma enweu meibon rodri ma6r.

Cadell. Meruyn. anara6t Aidan. Meuruc. Morgant. Nest oed y vam ef. Ac anghara v*erch* oed vam y rei ereill. A deu dyn oed ida6 o wreic arall. tutwa6l. ac elisse.

[XXI.]—Angharat v*erch* veuric. mab dyfa6l. M. Arthen. M. Seissill. M. Clyda6c. M. Aruodeu. M. Argloes. M. Pode6. M. Seruuel. M. Vsai. M. Keredic. M. Kuneda wledic.

[XXII.]—Rodri. M. Meruyn. M. Ethellt. Merch Cynan tintaeth6y. M. Rodri mol6yna6c. M. Idwal I6rch. M. Kadwaladyr vendigeit. M. [Fo. 38a] Katwalla6n. M. Kad6ga6n. M. Iago. M. Beli. M. Run hir. M. Maelg6n g6yned M. Kadwalla6n lla6hir. M. Einya6n yrth. M. Kuneda wledic.

[XXIII.]—Einya6. a. Katwalla6n lla6hir. Deu vroder oedynt. Ac eu d6y vam oedynt chwioryd. Merchet y didlet b*ren*hin g6ydyl fichti. ym pywys.

[XXIV.]—Rees gryc. M. Rees m6ynua6r. M. gruffud. M. Rees. M. te6d6r. M. Cadell. M. Einya6n. M. Ewein. M. Howel da. M. kadell. M. Rodri. ma6r.

[XXV.]—Rees gryc. M. Rees m6ynua6r. M. gwenlliant. brodyr y rees m6ynua6r. oedynt. maredud. a morgant. a maelg6n. meibon gwenlliant merch gruffud. M. Kynan.

[XXVI.]—Gruffud. M. Kynan. M. Iago. M. Idwal. M. Meuric. M. Itwal voel. M. Anara6t. Mab Rodri ma6r.

[XXVII.] [Fo. 38b]—Rees gryc mab merch mada6c. M. meredud. M. bledynt kynwyn. M. G6edylstan. M. kynvin. y kynvin h6n6. a gruffud vab llewelyn. a thrahayarn. M. Crada6c. tri broder oedynt. meibon y hagharat merch maredud mab. Ewein. M. howel da.

[XXVIII.]—LLywelyn. M. Iorwoerth. M. Ewein g6yned. M. gruffud. M. Cynan.

[XXIX.]—Llewelyn. M. marereda. Merch mada6c. M. maredud. bra6t oed varedud y rees gryc.

[XXX.]—Howel. M. Gron6y. M. Kad6ga6n. M. Elstan. M. Cuelyn. M. Cad6r. M. G6euneuuen. Merch Idnerth. M. Iorwoerth hirula6d.

[XXXI.]—Howel. M. Gron6y. M. Agharat merch La6r. mam hagharat oed leuku merch maredud. M. Ewein. M. Howel da.

[XXXII.] [Fo. 39a]—Howel. ac. Adam. a. phylib. a. thrahaearn. Iorwoerth. a. meilyr. gruffud. a chad6ga6n. a. ridyt. meibyon seissyll. M. llewelyn. M. Kad6ga6n. M. Elstan. a mam seissyl oed Ellel6.

[XXXIII.]—Ellel6 mam seissyll. M. llewelyn o vuellt. merch oed Ellel6 hono y Elidyr mab llywarch. M. bledri. M. mor mab. llowarch. M. G6ga6n keneu menrud a vu neidyr vl6ydyn am y von6gyl. y G6ga6n h6n6 a wnaeth aber G6yli.

ac yno y lladϭyt ef a llewelyn. M. seissyll. tat gruffud. M. llewelyn.

[XXXIV.]—Keneu menrud oed hϭnϭ. M. Pascen M. vrien reget. M. Kynuarch. M. meirchyaϭn. M. Gϭrguest. M. Keneu. M. Koel hen.

[XXXV.]—Kvn. M. Einyaϭn. M. Keneu. M. Coel hen.
[XXXVI.]—Gwallaϭc. M. llyennaϭc. M. [Fo. 39b] Mar. M. Coyl hen.

[XXXVII.]—Morgant. M. Cledaϭc. M. morgant mill. braϭt branud voel. M. dyuynwaϭl. M. Carboniaϭn. M. Coel hen.

[XXXVIII.]—Dunaϭt. M. pabo post prydein. M. Ceneu. M. Coel hen.

[XXXIX.]—Howel. M. Cradaϭc. M.
meirchaϭn. M. Howel. M. Runyaϭn. M. Einyaϭn. M. Idwm. M. Cadwall. M. meic. M. Ewein. M. Cenlas. M. Ewein danwyn. M. Einyaϭn yrth. M. Cuneda Wledic.

[XL.]—Bleidut. M. Cradaϭc M. Iewanaϭl. M. Eigaϭn. M. brorchuael. M. Eidan. M. Hoedleϭ. M. Podgen hen. M. Isaac. M. Einyaϭn. M. meuruc. M. dingat. M. einaϭn. M. Dunaϭt. M. Cunada wledic.

[XLI.]—Kynan. M. Brochuael. M. einud. M. Brochuael. M. Sualda. M. ẏdris. M. Gweidno. M Gϭrent. vrabdruth. M. Katwaladyr. Katwaladyr a. chatwallaϭn [Fo. 40a] deu vroder oedynt. meibon. Euciryaϭn. M. tebiaϭn. M. Kuneda wledic.

[XLII.]—Howel da. M.
Kadell. M. Rodri maϭr. M. meruyn vrych. Agharat oed mam Rodri. maϭr. merch veuruc. M. dyfynwal. M. Arden. M. Seissyll. M. Cledaϭc. M. Aruodeu. M. Argloes. M. Podeϭ. M. Seruul. M. Vsai. M. Karedic. M. Kuneda wledic.

[XLIII.]—Dewi. M. sant. M. Ceredic. M. Cunada. wledic.
[XLIV.]—Kynan buellt. M. Cedic traϭs. M. Ceredic. M. Kuneda wledic.

[XLV.]—Cenuur. M. Einyon. M. Keredic. M. Kuneda wledic. [XLVI.]—Amor M. morith. M. aidan. M. mor. M. Brochuael. M. Kuneda wledic. [XLVII.]—Gwynllio. M. Goaor. merch Keredic. M. Kynuelyn. M. meiryaon. M. Ceredic. M. Kun[ed]a wledic.

[XLVIII.]—Ggaon. M. llaor. M. Kedic. M. Keredic. M. Kuneda wledic. [XLIX.]—Bangar. M. Gardan. M. Karedic. M. dunun. M. An[fo. 40b]non. M. ceredic. M. Ceneu. M. Corun. M. Cunada wledic.

[L.]—[M]euruc. M. Elaed. M. Elud. M. Glas M. Elno M. docuael. M. Cuneda wledic.

Llyma enwau brenhined y brytanyeit.

[LI.]—Eneas ysgoydwyn. Ascanius. Silnius. Brutus. Locrinus. Madaoc. Membyr. Efraoc. Brutus taryanlas. llyr lletieith. Bleidud. llyr. Cordiella. Cunada. Riwallaon. Gorgan varyftroch. Seissyl. Iago. Kynvarch. Gorbannyaon. Porrex dyfynwaol. Beli. Gornet vrich hir. Cuelyn. Seissyll. Kynuarch. Dainus. Maredud. Gorbanniaon. Arthgal. Elidyr. Vigenius. Paredur. Gorbañyaon. M. Morgan. Einon. Idwal. Run. Cereint. Catellus. Coel. Porex. fferuex. ssulgen. Eldag . . Andreo. Kynon. Eliud. Cledno. Cloten. Gorgant. Meiryaon. Bledyn. Caap. Ewein. Seissyll. Blegywryt. Arth-[Fo. 41a]uael. Eidol. Reidon. Ryderch. Sam . . el. Pir. Cator. Eligullus. Beli. Ilud. Catwallaon. Tenean. Kynuelyn. yn amser Kynuelyn. y ganet yn arglyd ni iessu grist. Gwider. Marius. Coel. Lles. y lles hoño a anuones. att Eleutheri*us* pab y adoloc danuon goyr goybodus ar y ffyd gatholic y bregethu yr brytanyeit y ffyd mal y gellynt gaffel trugared raclla o. Ac ynteu a danuones doan. a ffagan. Seuerus. Basian. Caranci*us*. Alectus. Asclepiodotus. Coel. llyr. Constans. goreic y constans hoño oed Elen. verch Coel. Constantin*us*. Consta*n*s. vanach. Gortheyrn. Gwertheuyr vendigeit. Emrys wledic. Vthurpendreic. Arthur. Constantinus. Aurelius. Iuor. Maelgon goyned. Cateri*us*. Catuan. Catwallaon. Catwaladyr. vendigeit.

Note to Pedigrees.[1]

At the request of Dr. Isambard Owen, I have collated the foregoing pages of pedigrees with the original MS. I have carefully abstained from interfering with Mr. Phillimore's plan of reproduction. But I may say that capital black letters represent red Missal capitals in the MS., and that small black letters represent rubrics. Letters within brackets have been supplied by Mr. Phillimore; contractions have been extended and printed in *italics*. No attempt has been made to indicate characters touched by the pen of the rubricator, nor to reproduce all the special forms of letters in the original. The ll is in some instances ligatured and in some not, while in numerous cases it is difficult to decide whether it is, or is not, ligatured.

I have made a few corrections, and I suggest a few alternative readings.

Page 83, lines 9-10, "Marchara*irj*un." This is a most difficult word to read, especially in the case of the three letters *irj*. Possibly it may be read "Marchara*nh*un," but that is a guess, as is also the first reading; for both readings I am responsible.

Page 83, line 15, "Urgrgen." The second r is very doubtful, while the contraction mark over it makes it doubly so. But I cannot suggest any other letter, as the doubtful character is *not* like e.

Page 83, line 16, "hirblant;" ? "hirblaut." Cf., page 88, line 20, where the reading is "hirula6t."

Page 84, lines 6-7, "Kembreith;" ? "Keinvreith."

Page 84, line 8, "kyuor;" ? "kynor." Cf. Llan-gynor.

Page 85, line 5, "Anuueret;" ? "Annueret."

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[1] The above text was transcribed by the Editor, who has been prevented by illness from revising the proofs. Mr. J. Gwenogfryn Evans, the joint Editor of the *Old Welsh Texts*, kindly undertook the revision. [I. O., *Acting-Ed.*]

Page 86, line 6, "Pedur." I think there is no doubt about reading here "P*er*edur," for the usual mark of contraction is used.

Page 86, line 16, "bendigeit;" ? "vendigeit."

Page 87, line 13, "tuclith;" ? "luclith." See Prof. Rhŷs's *Welsh Lectures*, pp. 367 and 425.

Page 88, line 19, "G6euneuuen;" ? "Gwenneuuen," or "Gwenuenuen." Cf. "Gwennwynwyn."

Page 89, line 14, "Idwm;" ? "Idwin."

Page 90, line 20, "Eldag . ." The last letter or possibly two letters are quite illegible.

Page 90, line 23, "Sam . . el." This word is either Samuel or Samnel.

J. G. Evans.

WORKS BY MORGAN LLOYD OF NORTH WALES.

By HOWEL W. LLOYD, M.A.

That Morgan Lloyd of North Wales, popularly known among his countrymen as "Morgan Llwyd ó Wynedd", was a man greatly distinguished in his day, not only by his literary and rhetorical ability, but by a rare genius and capacity, abundance of proof may be found not only in the reverence and esteem in which his writings continue to be held among them after the lapse of some two centuries and a half, but in the evidence supplied also by the originality of his ideas, and the purity, lucidity, and incisiveness, whether in prose or verse, of the diction in which they are clothed. It cannot, then, be deemed otherwise than unfortunate that material should have come down to us in so scant a measure for his biography, which, in the case of one so deserving of remembrance, must naturally, if brought home to us in greater fulness of detail, have presented, in all probability, special features of interest. The only two sources of information on this head which have come to the knowledge of the writer, respecting his worldly career (for the story of his spiritual life by himself, however attractive to a religious reader, can scarcely be accepted as a biography), have been sought for in the *Biographical Dictionary of Eminent Welshmen*, by the late Rev. R. Williams, and in the valuable edition, by the Rev. Silvan Evans, of Rowlands' Welsh Bibliography, called *Llyfryddiaeth y Cymry*. From these we learn that Morgan "is said" (for the fact is not placed beyond a doubt) "to have

been a son or nephew of the Merionethsire poet, Hugh Llwyd of Cynfael, in the parish of Maentwrog." Huw was a man of independent property, who served many years abroad in the army, in which he held a commission, and died about 1620; facts from which we may gather that his son—whether born early in his father's lifetime (he lived to be more than 80), and left to be brought up in Wales, or late, that is, after his return from the Continent (as to which there is an anecdote extant to show that his family had quite forgotten him)—could have experienced but little of a father's care. We first hear of him accordingly as being educated at Wrexham, sent, it may be, by his mother, in the absence of her husband, to the Grammar School; and that, while there, he was stirred to a religious life, at that time exhibited in Wales most of all by the sect of the Puritans, both in and out of the establishment. Afterwards he became a follower of the well-known Walter Cradock, whose curate he became, and succeeded him in his ministrations in the parish of Wrexham. Then, in 1649, when the authority of the Long Parliament had gained the ascendant in all matters, civil and religious, and six itinerant preachers were appointed by it in every county, with power to add to their number, he underwent great labour and persecution in travelling for that object; nor were his exertions without much fruit in reclaiming many from the drunken, immoral, and irreligious lives which the disordered condition of the times, after the ruthless destruction of the great religious institutions of our forefathers, had by this time engendered in a large proportion of the population. He must since have attached himself wholly to the Nonconformists, for, dying in 1659, at the age of 40, according to Peter, in *Hanes Crefydd yng Ghymru*, he was buried in the ground adjoining their meeting-house, where the letters M. Ll. are all, strange to say, that appear to commemorate him on the stone over his grave, leaving the length of his pious, active, and useful

life apparently unrecorded; a circumstance significant of the absence of opportunity rather than of will to record it.

Although, in the following pages, it is proposed to notice more particularly only a single volume, containing four of Morgan Lloyd's compositions, our readers will not, perhaps, feel it unacceptable if we prelude our remarks by a brief list, taken chiefly from the Bibliography, of the remaining writings of our author that have been printed, with their several editions, to the beginning of the present century. The first of these, in order of time, printed originally in 1653, was, if we may judge from its popularity, the first also in merit. The title is "*Dirgelwch i rai i'w ddeall, ac ereill i'w watwor, neu Lyfr Tri Aderyn* ('A Mystery for some to understand, and for others to mock at, or Book of Three Birds'). Gan Morgan Llwyd ó Wynedd." There was a second edition in 1714, printed probably at Caermarthen, for Nicholas Thomas of Kennarth, and Lewis Thomas of Llangrannog, a minister at Henllan, 32mo.; and a third edition in 1752. To the chief title in the last two was added: *sef Tri Aderyn yn Ymddiddan, yr Eryr, a'r Golomen, a'r Gigfran. Neu Arwydd i Annerch y Cymru. Yn y flwyddyn* 1653, *cyn dyfod* 666" (in 1752, *Neu Arwydd i annerch y Cymry yn y flwyddyn* 666), alluding to the number of the Beast in the Apocalypse. "Here," says Canon Williams, "he published his peculiar tenets in highly figurative language, of which he was a master." The Bibliography adds that the Eagle is supposed by some to be Cromwell, the Dove the Nonconformists, and the Raven the Establishment; but by others the Dove is thought to mean true Christians, the Raven the enemies and persecutors of true spiritual religion, and the Eagle a conscientious, unprejudiced man, having courage to stand between the parties signified by the Raven and the Dove. The latter would seem the more probable interpretation, as M. Lloyd appears rather to have kept aloof from politics, and to have limited

himself to the practice and advocacy of the spiritual side of religion.

His second work appeared first also in 1653, by the title of *Gwaedd Ynghymru yn Wyneb pob Cydwybod Euog* ("A Cry in Wales in face of every guilty Conscience"); and a second edition in 1727, containing also his "*Llythyr i'r Cymry cariadus*", and the "History (by himself) of his Spiritual Life"; with a Preface by Thomas Williams of Mynydd Bach, co. Caermarthen, author of *Yr Oes-Lyfr*. A third edition, printed by Thomas Durston at Shrewsbury in 1750, but sold only by David Jones of Trefriw, was preluded by his "Letter to his Beloved Wales". At the end are *Englynion* by Huw Morris, Iago ab Dewi, William Philip, and others. A fourth edition, which seems to have been a reprint of the second, was brought out at Caermarthen in 1766.

The third work, *Gair o'r Gair, neu Sôn am Sŵn, y Lleferydd Anfarwol* ("Word of the Word, or Sound for Noise, the Immortal Speaker"), London, 1656, 24mo., was translated into English by Gruffydd Rudd, a son, it is said, of Bishop Rudd of St. David's, in 1739, under the title, *A Discourse of the Word of God*. A second edition, in Welsh, with a "Letter to the Reader by J. M.", was printed at Caermarthen by Samuel Lewis in 1745.

We now proceed to give a more distinctive account of a volume containing four of his compositions, which are all that have fallen under the individual notice of the writer, and may be considered as his fourth work.

The Cambrian Bibliography, by the Rev. Wm. Rowlands (Ed. of Rev. D. S. Evans, 1869), has the following under date of 1657:

1. "Yr Ymroddiad, neu Bapuryn a gyficithwyd ddwywaith i helpu y Cymry unwaith allan o'r hunan a'r Drygioni," 12 plyg.

Yr awdwr ydoedd Morgan Llwyd, o Wynedd.

2. "Y Dysgybl a'r Athraw o newydd."

Then follows a suggestion, in Welsh, that this work was a second edition of Dr. Roger Smith's *Crynhodeb o Addysg Cristionogawl*, 1609, but it is of a totally different character.

3. "Cyfarwyddyd i'r Cymro" (should be "Cymru") 12 plyg. Gwaith Morgan Llwyd o Wynedd.

6. "Gwyddor uchod, O. G. M., Llundain," 12 plyg.

The last two of these four tracts, are treated above as separate works, although they do not appear to have ever been printed separately, but in a single volume, yet still wholly disconnected from each other in point of matter and form. A second edition, 12mo., of this work was printed at Shrewsbury, in 1765. The title-page runs thus:

"Yr Ymroddiad; Neu, Bapuryn A gyfieuthwyd i helpu'r Cymru allan o'r *hunan* a'r *drygioni*. At ba un y chwanegwyd, yn gyntaf, Y Disgybl a'i Athraw, O Newydd. Yn ail, Cyfarwyddyd i'r *Cymru*. Ac yn drydydd, Gwyddor Uchod, *etc.* Yr Ail Argraphiad. Wedi ei ddiwygio yn ofalus gan Ifan Tomas, *Argraphydd.* [Interlineation of three small Cherub's Heads.] Mwythig: Argraphwyd gan W. WILLIAMS, tros *Richard Jones* o *Ddyffryn Clwyd*, MDCCLXV.

The second edition has, besides the title-page, 4 pp. of preface, signed *Morgan Llwyd* at the end. The four tracts have here one continuous paging of 160 pages; the last 2 pp., making up 162, being not marked with figures, the first of these consisting of twenty-four lines in verse, an apology for printing the book; and the last page of a letter in prose, signed, "Ivan Tomas, *Argraphydd*," excusing misprints, which are certainly far more numerous in this than in the first edition.

The Ymroddiad, pp. 1-58, is divided into eight chapters, each of which is sub-divided into sections. The pp. are irregularly numbered and lettered at the foot. A. 3 leaves, including title p. A. 2, 1 leaf. A. 3, 4 l. B. 1 l. B. 2, 1 l. B. 3, 8 l. C. 1 l. C. 2, 1 l. C. 3, 4 l. E. 1 l. E. 2, 1 l. E. 3, 4 l. *E. 1 l. E. 2, 5 l. F. 1 l. F. 2, 1 l. F. 3 (commencing next Tract), 4 l. etc., ending with O. 3. 4 leaves.

The object of the Tract is explained in the Preface (Rhagymadrodd), viz:—To bring the spirit of man into entire submission to God by subduing the natural Self (Hunan) to the Spiritual Self. The second Tract (p. 59-112), appears, although separate, to be intended for a continuation of the first, and is entitled on its first p., "Y Disgybl a'i Athraw, O Newydd," with a prefatory N.B., pointing out that this is not the old book of the same name, or The Old Lucidarius, but the new exemplar ("Egluryn"), or, the wonderful heavenly supernatural life, or, the Disciple and his Master in Welsh ("Gomeraeg"). Its scope may be gathered from the Disciple's first question. "How shall I come to the life that is above nature, that I may be able to see God, and to hear Him speak?" And the Master's answer: "When you are able to cast yourself (if but for a moment) thither, where is no creature abiding, then shall you hear what it is that God speaks."

This branch of the subject ends at p. 84, and from its internal evidence, it may, perhaps, be inferred that its substance is partly derived from an ascetic treatise by some Catholic divine. The first Tract is stated to be a translation, but from what work, and in what language? Then comes the following question, "Whither does the Soul go when the body is dead, whether it be saved or lost?" To which this answer is given: "It is unnecessary for the soul to go forth, only the mortal life and the body outside of it separate themselves from the soul. Heaven and Hell are in the soul already, as it is written, 'The Kingdom of God cometh not by outward expectation, and they say not, lo here, or, lo there, for behold the Kingdom of God is within you.' And whichever is made manifest in the soul, whether Heaven or Hell, in that it stands. Heaven and Hell are everywhere present, and consist in nothing else than the turning of the Will either to God's love or His wrath.

When the root of the will gives itself up to God, it sinks down away from itself beyond all place and abyss. There God alone wills and works in it, and man is nothing, since it is God who wills and works in him. The love of God pervades his whole being, as fire pervades iron, and gives it a new life by the presence of its light within him. In a similar manner the wrath of God works in the damned soul, which in this life has never consented to go out of itself, and so it cannot enter the heavenly rest, because the wrath of God is manifest in it. Then begins its everlasting sadness and hopelessness, and it is ashamed and powerless to enter into God's presence. It is in bondage to the wrath engendered in itself, and bears about its hell within itself, being unable to see the light of God, and it is its own hell, in whatsoever place it may be."

Then follows an explanation why the Saints do not see the Light of God perfectly in this life, and why sinners are not sensible of Hell. "When a man's will is given up to God, angels dwell with him in this life, and devils when it is not so given, since the Will of God manifests itself in the one, and not in the other, and in that manifestation the angels dwell. Thus Heaven and hell, though everywhere existent, are as far removed from one another as day is removed from night. For Heaven is nothing at all save the manifestation of the One Eternal, in whom everything works and wills, in the tranquillity of love; and so hell also dwells and works in the whole world, but within man's self, and in this is manifest the foundation of hell, that is, in self, and in the false and evil will. Heaven and hell are nothing but the manifestation of the Heavenly Will, whether in the darkness or in the light, according to the ways (Cynneddfau) of the spiritual world. And so the body of man is the visible world, with which it is identical, the latter being but identical with the spiritual world within, of which it is the manifestation. For God created man

out of the outer world, and breathed into him the spiritual world within, so as to have a spiritual soul and life, in which, in the things of the world without, man is able to receive and to do evil and good.

"At the end of the world only will the material elements be destroyed, and then will become visible and clear the world within. Then will the good and evil in man become separated from each other, and be either light or dark. The darkness will then be called hell, and the light the Kingdom of God, in which will consist the eternal joy and endless praise of the Saints. The last Judgment is the kindling of the love and of the wrath of God. The natural body will perish, and its spirituality only will remain clear as crystal. There will be an end to human relationship and human will. God will be all in all. There will be gradations in glory and happiness according to those of spirit, and progress in this life. Christ will manifest His Kingdom in the place where the world now is, and will separate from Himself all that does not belong to Him. Hell will be everywhere in lieu of this world, but hidden from the Kingdom of Heaven, as the night is in the day-time; the light will shine for ever in the darkness, but the darkness will not comprehend it. The Judgment takes place at once when the soul quits the body, and the Last Judgment is simply the return to it, to be separated once for all, the evil from the good, each to remain for ever in its own resting-place. Christ dwells in us through the communication of Himself to us in the Holy Eucharist, and we shall be judged by our works as done either for, or against Himself. Hence His sufferance of Free-will in man. Hence the Growth of the eternal joy of the Saints out of their death, as light grows out of the destruction of a candle by fire, when the self-will dies, and the loving will of God is all in all. Hence, also, the wickedness of the wicked, in whom Self (Hunan) is the

root of all their actions, helps the devil to spread abroad his kingdom, since their works are the same as the devil's, who is incessantly opposing the Kingdom of Christ, which is in love."

The object, then, of the treatise appears to be to show that, as the eternal happiness and glory of the Saints consists in the full possession of the Light and Love of God, by the perfect abandonment of their own will to His, so the eternal misery of the wicked will consist entirely in the utter withdrawal of that Light and Love from them through their self-abandonment in this life to their own evil will, leaving them entirely to the sway, without the means of gratifying them, of their own evil passions and desires, *i.e.* of their evil "self", which constitutes their "darkness" both in this life and after it. Both will co-exist, only the wicked will not be able to see the Light, nor the Good the Darkness; and this, and not any distinction of place, will constitute the line of separation between them.

The third Tract in the Volume is headed in the second edition "Cyfarwyddyd i'r Cymru", but in the first edition it has also a separate title-page, which seems to show that it was at first designed for separate circulation. It runs thus:—"Cyfarwyddid Ir Cymru—A ysgrifenwyd yn 1655. Vignette between two lines. Printiedig yn Llundian, 1657." The lettering, however, at the foot of the page is continuous with that of the preceding Tract, commencing with G and ending with H 5.—23 pages. P. (1) is headed "Cyfarwyddid ir Cymru," and begins "1. y Cymru hawddgar:" and is divided into fourteen sections, or paragraphs. P. 23 ends: "Ond yr Arglwydd an catwo ni rhag tramgwyddo wrth y maen tramgwydd. Amen." "TERFYN."

Although adapted for separate circulation, the subject of the former tracts is plainly pursued in this, only the Protestant views of the writer are somewhat more fully developed. Regeneration (ad-enedigaeth) is the new birth of the soul,

or rather, spirit (since he distinguishes between the two), resulting from its perfect union with Christ, which is the effect of absolute renunciation of Self (Hunan) and conformity to the Will of God. No mention is made of Baptism as the channel of forgiveness of original sin, the existence of which, is, however, described correctly as the consequence of the Fall. The Catholic Church is alluded to but once here, as indeed in the whole volume, in the expression "rhai yn dilyn y Pab a'r budredd", and Anglicanism by "eraill (yn dilyn) ffydd eu brenin, beth bynnag a fo hi." But whatever be their religious opinions, none will be saved except through faith in Christ; none have the right faith save those who please God; and none please God, save those who are like Him, having been made again (hail-wneuthur) in the likeness and image of God Himself. None will be cast into hell save those who are unlike the Lord.

To these three treatises is added, in both editions, a fourth, entitled "Gwyddor Uchod" or Pattern Above. In the first edition, the two last Tracts are paged separately; in the last edition, all the four are paged continuously, showing that they were all designed to appear in one volume only, and none of them separately. In the last two, moreover, in the first edition is prefixed a separate title-page, but to none of them in the second.

The last tract is in verse, and consists of three parts, the first headed by a quotation in italics of eight lines from Edmund Prys' Version of the 8th Ps., v. 3-4, and commencing with the lines "Tad yw Duw y byd cenhedlodd. Duw yw'r Mab y cyfan prynodd. Ysbryd glân yw Duw ein Uniwr, Barnwr, Carwr, a Chyssurwr." The first part has thirty stanzas of four lines, each marked with a figure, omitted, however, in the second edition. It summarises the previous tracts, and explains the relation of God to man, and the universe, and especially the seven planets, which are after-

wards laid down to be the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn.

This begins the second part, p. 7 (twenty-one stanzas), and it proceeds to say that within every natural man are seven planets, which work together (cydweithian) with the heavenly planets. The brain corresponds to the moon; the lungs to Mercury, the kidneys to Venus, the heart to the Sun, the gall to Mars, the liver to Jupiter, and the bile to Saturn. Man is the centrepiece (canolfa) of the world, being created of all things; his bones are like rocks, his veins like streams, his flesh like earth, his appetites like shadows, his hair grows like grass, the wind blows from his nostril; within and without him are fire and water. Carnal astronomers tell only of the natural stars; but man must go forth out of himself to see their relation to himself.

The third part, p. 10-28, describes each planet separately: the Moon, in eighteen stanzas, moist, cold, and unsteady, is, with the Sun, likened to a man and his wife (Haul yw'r Gwr, a hon yw'r wreig-dda). Its changes of appearance are signs of weather. The Moon's children are passionate, unsteady, faithless, quarrelsome, envious, unamiable, etc.; according to her difference of position or of colour, so is their change of character. Mercury, dry and cold (twelve stanzas), makes people wise, eloquent, faithful; but mad if ruled by Mars or Saturn; if by Jupiter, good-natured and amiable. Venus, a gentle, dewy, clear star, fascinates the heart, and soothes the warlike temper of Mars. Her children are merry, joyful, wanton, amiable, have yellow hair; but are inclined to vanity, disorder, timidity, fickleness and idleness. They are likened to little dogs, but also to furious bulls and goats; to rabbits, partridges, sparrows and doves (eight stanzas). The fourth planet is the Sun; a royal planet, hot and dry, revolving in the centre, and tempering all the planets, quickening all things on earth, the heart of the world: a child just born every day, yet older

than Adam: not so far off as to freeze the world, nor so near as to burn it up: turns the soil into gold; the shadow of the Mystical Sun; without change in himself, yet hidden by eclipses; and once wholly so, when Christ suffered. At times there have been three suns at once (mock-suns?) but one only the true and perfect Sun. The children of the Sun are high-minded, ambitious, patriotic, true, wise, steadfast. When bad they are thankless, extravagant, foolish, drunken. Their hair is yellow, soon growing bald; they are bearded, stout, deep of purpose, darting like the lion, or the ram, or glittering like the moth; loving respect, like the peacock, eagle, or swan. Such must stoop to humility, if they wish to be saved. For this they must endure to be careworn, and broken-hearted. (Sixteen stanzas.) Mars is a fiery star, stirring up wrath, slaying the wrathful, heavy, irrational, and cruel. His redness images war; and his children are fierce, and easily angered. Their hair is black, their eyes yellow, their complexion mottled; they ask for blood; they are brave, fearless, hard; and grievous is their career; they are agile, and quick to learn. They are like wild bears, and bulls, steeds and dragons, and wolves, and mastiffs (mastyff-gwn). They love self-praise, and to gain their end, though they die for it: they are thieves, quarrellers, traitors, oath-breakers, unsteady, stiff-kneed. They must learn to bend to the yoke, if they wish to enter into life. (Ten stanzas.) Jupiter is moist and warm. His children have a cheerful countenance, fair tongues, decent behaviour, a pale red complexion, a vigorous body, large eyes, thin greyish hair (Glaswyr) frizzly beards, long front teeth. They are quick to contend, and quick to give way, modest, sensible, handsome, successful, charitable, loving, generous and just. They are like sheep, or oxen, the deer, and the dove, the eagle, and the stork (Ciconia) or hens. The children of Jupiter by nature are not of a heavenly metal; they must renew the spirit of their whole mind, if they will

have Life. (Seven stanzas.) Saturn is cold and dry and cruel, the nursing-mother of black thoughts; a sharp scythe that slays many; a green poison; the threat of worlds. It is well he is up so high that the other stars overwhelm him. His children are prudent, hard-hearted, slow to learn, of tenacious memory, solitary, brazen-browed, heavy-eyed, uneasy of nights, discontented; they dream in fear of voracious devils. Their veins are large. They swell out unhealthily; their faces are narrow and wrinkled, their eyebrows lofty, their lips thick; their hypocrisy is concealed, dejection is in their looks, full of malice and wickedness. They are old ere they are forty. Their joy and despair are alike against reason. Like Saul, they love music to cheer them. They are slow to give, taciturn, jealous, harsh, wedlock-hating, discontented deadly foes of the lavish. They have small downcast eyes, and a sour heart in fear of fate. They are like bears, dogs, and cats, serpents, and asses, warty frogs, or earth-moles; mischievous persons. But, bad as their nature is, their remedy is regeneration. (Twelve stanzas.) Then follow thirty-five stanzas of peroration or conclusion.

"What has been written is intended as an aid to the writer's neighbours so to live as to gain Heaven. Some say that the earth, others the sun, revolves daily, and that the earth is motionless, but the truth is that both, and all creatures beside, move by nature. The Almighty alone is immoveable. He alone is Wonderful: by His word He made all things. To know the seven spirits in the Lamb of God, and ourselves, is but to begin the unfolding of wonders. Write, if you will, more clearly (than I have done), but depend not upon wise men, and fear not the hindrances of men (rwystrau) who malign and corrupt the things they do not understand. I have said nothing that is new; flowers must come before fruit; the conclusion to be drawn from the planets is this:—Fear Him who made them to shine. Search

out the heart, and the commandments. Come out of the world and enter into Paradise. Say not, 'I am powerless to do so.' Enter into thyself within: Go to God without; out of thy natural will, and the spirit of this wretched world. Look out for comfort in the world, but suffer sadness, coming like wave upon wave: in Christ is the comfort of love."

This the writer concludes by enforcing from the Books of Amos and of Job. He is no believer in the false and silly science of Astrology, but endeavours indirectly to wean its devotees, of whom there were still many in his day, from the pursuit of it by means of delicate satire, in which he displays abundance of humour, to instruction in the truer science of the ways of God in dealing with the intricate windings of the human heart. "'Tis no philosopher", he says, "who asks thee, but the voice of God invites weak man to inquire concerning certain things through the depth of the Scriptures." Then he ends the poem with these lines:—

> "Pam y llosgi ran o'r 'scrythur,
> Sydd yn son am Arglwydd natur,
> Os wyt waeth na Job? Dysg etto,
> Os wyt ddysgediccach, iddo."

Which may be paraphrased thus—

> "Why, then, a part of Scripture burn,
> That thee to Nature's Lord may turn,
> If Job's deep lore thou canst not probe?
> If thou'rt the wiser, then teach Job!"

A rule that might doubtless be as usefully borne in mind, and applied to practice in our own day as in that of our author. He seems, however, to have been strangely forgetful of it himself in propounding the theory, seemingly wholly of his own devising, regarding the separation of soul and body, when he might justly have been charged with "burning the

part of Scripture" containing what St. Paul also has written by the inspiration of God, and the creeds of the Church have embodied, concerning the resurrection of the body.

H. W. LLOYD.

Reviews of Books.

Y LLYVYR COCH O HERGEST. Y Gyvrol I. The Text of the *Mabinogion* and other Welsh Tales from the *Red Book of Hergest.* Edited by JOHN RHYS, M.A., Professor of Celtic in the University of Oxford; and J. GWENOGVRYN EVANS. Oxford, 1887.

THIS is the first instalment of a very important series of Welsh Texts. Most of the readers of the CYMMRODOR have already heard something of this series, and what they have heard has led them to anticipate some very good work. They will not be disappointed. The value of this edition, which is of course dependent upon the perfect accuracy with which it is worked out, is very great. We cannot all have access to the *Red Book of Hergest,* and many of us could not read it if we could get at it; but the Editors of this series, if they have carried out their work thoroughly well, will have brought its contents, for all practical purposes, within the reach of everyone. And the practical purpose for which this edition is suited is not the plain and simple one of reading the stories for amusement, but that of discovering, by a comparison of peculiarities of writing, mistakes, corrections, and spellings, the unknown quantity of literary history, philology, and archæology which may lie hidden among the lines of a carelessly written mediæval manuscript. The stories themselves, as stories, matter very little in the present case; but if, by careful comparison of forms of letters, substitutions of one letter for another, and delicate little points of that sort, we can trace back the pedigree of such tales as "Peredur" a few steps beyond the *Red Book of Hergest*

and the "Parcival" of Wolfram of Aschenbach, perhaps into pre-Norman Wales, we shall have learnt something worth learning in the history of the literature of romances, and perhaps in the history of the Welsh people. But more of this anon.

The former edition of the *Mabinogion*, that of Lady Charlotte Guest, though excellent for its time, and though, as Professor Rhŷs remarks, approximating "to the original more nearly than that of any other Welsh text of any length", could not be relied on for perfect accuracy, and it would have been of no use to try to base theories upon it; while the portions of the *Red Book* printed by the Editors of the *Myvyrian Archaiology* were printed with little attempt at accuracy of copying, and apparently not too much correction of proofs. In neither case was there any idea of reproducing the manuscript letter for letter, and the chances were, that if the original scribe had made a mistake, the editor corrected it. The present edition is based on quite another plan. There is a Triad, not found in the *Red Book* (or elsewhere), which says: "Three ways of printing an early text: the first, by making an exact facsimile, photographic or otherwise; the second, by constructing a critical text by comparison of the best MSS. and the correction of mistakes; the third, by contriving a *diplomatic reproduction*, wherein, though the exact forms of the manuscript characters are not given, the manuscript is transcribed character for character, letter for letter, word for word, spacing for spacing, error for error, correction for correction."

It is the last of these three that the Editors have adopted, and a plan has been adopted for which Mr. Gwenogvryn Evans claims some originality. Nine different alphabets are used, Gothic, Roman and Italic of various forms, each having a separate meaning. Ordinary capitals, semi-capitals, and small letters are represented by Roman type of different

sizes, rubricated letters by Gothic or thick letters, passages retraced in modern times by Italics, and very faint passages by "hair-line" letters. Besides these, there are numbers of signs of contraction, *puncta delentia*, etc., all of which are carefully and consistently noted; and the two forms of the letters *r*, *s*, and *w* which occur in the MS. are carefully preserved. But one great feature of the system is the method of spacing. In the MS. the words are spaced in various ways. There may be meaning in them or there may not. That was not the Editors' business: all that they had to do was to reproduce them. This Mr. Evans claims to have done, so that "every scholar who has any knowledge of manuscripts will be able to restore in his mind's eye the exact spacing of the original, while the beginner will not be bewildered by treating simple words as compounds." Perhaps Mr. Evans need not have been so particular about bewildering beginners. His care for the beginner is his one deviation from perfect exactness. When two or more words are written as one in the MS.—*e.g.*, "aoruc","aphandeuth", "acynylle",—he separates them by what he calls *space* 1, a very small space. One does not precisely see why he should not leave them as they are in the MS., and leave the beginner—who, after all, is not likely to begin his study of Welsh with this book—to take care of himself.

This reproduction is certainly remarkably complete, and there are few things of the sort to rival it, except perhaps the transliterations in some of the palæographical publications of the British Museum; and if, when this book comes to be used by students, it should be found that the Editors have carried out their plan with the accuracy which they have set up as their ideal, and which a careful comparison of the facsimiles leads one to hope that they have attained to, students will not be able to praise it too highly.

One word as to the facsimiles. Photolithographs are not so expensive as other processes, but at the same time are less perfect; and, retouched or not, they are not always reliable. Good autotypes would be far better, and the risk of blurred and broken letters would be less.

There is one sentence in Mr. Evans's introduction which should not pass unnoticed.

"A few calligraphic peculiarities tend to show that the scribes were copying an original in the old Kymric hand which prevailed till the time of the Normans." The reason given for this opinion is perfectly sound, as any palæographer will understand. There is room for inquiries of remarkable interest in that direction. If the constant mistakes between *s* and *r* point to an original MS. in which those letters were very similar to one another, what and where may that MS. have been? There is no doubt that similar mistakes in the Cornish Vocabulary in the Cottonian Library have proved very clearly that the thirteenth century MS. contains specimens of a much earlier stage of the language. If the *Mabinogion* were really copied from a manuscript of pre-Norman date, it goes a long way to prove the Celtic origin of romances which were common to all mediæval Europe. "Diplomatic" texts like this may set distant critics to work on this very interesting point with some chance of success.

Finally, the book is well printed, well got up, and on good paper, even in the less expensive "Student's Edition".

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DICTIONARY OF THE WELSH LANGUAGE. By the Rev. D. SILVAN EVANS, B.D., Rector of Llanwrin, Machynlleth, North Wales. GEIRIADUR CYMRAEG. Gan y Parch. D. SILVAN EVANS, B.D., Rheithor Llanwrin. Carmarthen: William Spurrell. London: Simpkin, Marshall, and Co.; Trübner and Co. 1887. (Part I. "A—Awys".)

WE welcome with much pleasure the completion of the first part of Mr. Silvan Evans's great undertaking. The magnitude of the whole work will be appreciated when we say that the first instalment, of 420 closely printed pages, does not quite exhaust the letter A. We are not able at present to do more than announce the issue of this Part, of which an extended notice will appear in our next number. The printing appears to be well executed, and the style of the work reflects great credit on the Carmarthen press.

Y Cymmrodor.

Vol. VIII. "Cared doeth yr Encilion." Part 2.

OBSERVATIONS ON THE WELSH PRONOUNS.

By MAX NETTLAU, Ph.D.

The following observations form a part of my dissertation *Beiträge zur cymrischen Grammatik*, the first two chapters of which, containing the Introduction and the section on Vocalism, were printed a month ago in Leipsic.[1] I must refer my readers to this Introduction, quoted herein as "*Beitr.*", for more detailed accounts of the manuscripts and books cited below. I have collected from the sources available to me what materials I have been able to obtain relating to the history of the Welsh language and to its dialects, and a portion of these materials—that, namely, relating to the Pronouns—is comprised in this article. My chief aim has been to define the phonetic value of the orthographies found in manuscripts, and to separate archaisms from the analogical neologisms in which the modern language abounds. I should be very glad to see additions to the facts I give made by native Welshmen; they are principally needed with regard to the more accurate localisation of dialectal forms and to their phonetic description. I hope to have the opportunity of publishing further articles of similar character on other parts of Welsh Grammar.

[1] *Beiträge zur cymrischen Grammatik*, I, Einleitung und Vocalismus. Leipzig, März—April 1887, 79 pp., 8vo.

My observations are arranged in the order of the corresponding parts of the *Grammatica Celtica* (pp. 368-409, ed. Ebel), to which they may be found to contain some additions.

A.—Personal Pronouns.

[1.] Myfi, tydi, etc., are formed by doubling the single pronouns; the accent may be on the first or on the second syllable, its position depending apparently on the kind of emphasis given to the pronoun. Griffith Roberts (*Gramm.*, 1567, p. 33[125]) and John Davies (*Gramm.*, 1621) give examples of both accentuations. Spurrell (*Gramm.*, [3]81) has myfí, etc. Hyhi, for hihi, is quoted by W. Morris in Addit. MS. 14,947, f. 46*a*, from the Anglesey dialect.

[2.] Y fi, y ti, y fe, y fo, y hi, y ni, y chwi, y nhw (y nhwy) are forms of the colloquial language. Cf. eb fi, eb y fi, in North Wales eb yr fi (Davies, *Gramm.*, 1621, p. 136), eb yr di, eb yr ef, etc.; Addit. MS. 15,059, f. 209*a*: eber hwnnw; f. 210*a*, ebr coeg (*Araith Gwgan*). The article yr became so intimately connected with eb (heb), that the pres. sec. is not ebai yr fo, but ebrai fo (eb-(y)r-ai fo). This morphological deformity is not more to be wondered at than, *e.g.*, the Lithuanian eikszte, *i.e.*, eik (the imp. of eimi, I go)—sz(remains of szen, hither)—te, the termination of the 2nd pers. pl. imp. (see Kurschat, *Litanische Grammatik*, 1876, § 1178). The singular eik-sz (eik szen), as in Welsh ebr (eb yr), was believed to be one word, and made accordingly the stem of verbal flection. Cf. *Myvyrian Archaiology*, 2nd edit., Preface, p. xxvi*b*: ebra fo, ebra hi, ebra nhw, with the *a* from final *ai* and *e* of the Venedotian dialects. I may add from Addit. MS. 14,996, f. 81*b* (1750): ebre Hugh Sion.

[3.] The forms of the 3rd sing. masc. of the pers. pronoun are one of the chief discernants of the northern and southern dialects. The efe, fe before verbs, of the literary language

and the southern dialects, is replaced in North Wales by mi.

Cf. Peter, in *Y Cymmrodor*, i, p. 15, and the following examples, taken from letters in the Carnarvonshire dialect in *Yr Arweinydd* (Pwllheli, 1856-9): mi bydda i a'r plant yma yn rh*wy* ddisgwil dy welad di yn dwad (dyfod) gartra; mi rouddwn i yn dy welad ti;—ac mi rouddat ti yn ista ar ben rh*wy* (rhyw, see my *Beiträge*, § 110) hen focs (box) yni hi;—y rwsnos (wythnos) dwytha mi ddaru mi (i mi) fryuddwydio bryuddwyd digri iawn am dana ti; ac mi stopiodd y goits (coach) wth lidiart y ffor;—mi rydan ni wedi disgwil llawer iawn;—mi welwch lidiart hyuarn a trowch trw hono ac mi gewch etc. (26, 2, 57); ac mi ddoth Wil a'r papur newudd yma ddou, ac mi ath Cadi i ddarllan o, ac mi rodd arni hi gwilidd, nes oedd hi bron a myn'd i'r dduar ar dy gywnt (account) di (30, 10, 56), etc; *Hanes Caban f' ewythr Tomos*, 1853 (Merionethshire): mi alle hyny fod, p. 7, etc.

Mi can be nothing but the pers. pronoun of the 1st sing., which has by the operation of analogy exceeded its proper functions. It is not clear to me, as I do not know how old this use of mi is, whether there is any connection between the extension of mi over all the persons, and the fact of the South-Welsh pers. pronoun, 3rd sing. masc., efe, ef, fe, e, being totally discarded in North Wales, where efo, y fo, fo, o, are the only forms used since perhaps the sixteenth century. Even books written in the literary language may often be recognised as edited in North Wales or South Wales by using efo, fo, o, or efe, fe, e, in preference. Efe is ef + ef, the final f being lost in pronunciation long since, and only written for reasons of etymology. Ef-o, I think, contains at the end the same pronominal element of demonstrative meaning as yco, yno, on which see *Revue Celtique*, vi, p. 57. J. D. Rhŷs (*Gramm.*, 1592, p. 65) writes efô, yfô, fô. Efo (he) has the accent on the second syllable (D. S. Evans); so the unstressed *e* was lost (fo), as sef sprang from ys-ef. *O* was abstracted from efo, since *e* (ef) existed besides efe (ef-ef). In the Preface to *Llyfr Gweddi Gyffredin*, 1586 (on which see my *Beitr.*, § 12, 3) efo, fo are said to be North-Welsh. Cf., *e.g.*, Addit. MS.

31,056, f. 17*a*:yr ysgol fom gyrwyd (*Hanes y Trwstan*, Powys), etc. Enclitic fe becomes fa in the eastern Gwentian dialects, like all *e*'s in final syllables; cf. *Y Tywysog a'r Gymraes* (Llanelli): onite, ond do fa—do; *Y Bedyddiwr* (Cardiff): on' te fa; *Y Geninen*, vol. iii (see *Beitr.*, p. 26): ontefa, in East Glamorganshire.

[4.] There exists another efo, with the accent on the first syllable, used only in the North-Welsh dialects, which has the meaning of "with, by means of." I am not acquainted with any Venedotian manuscripts written in popular language prior to the eighteenth century, so the oldest occurrence of this word to which I can refer is the following, in a manuscript of Lewis Morris. He writes (in Addit. MS. 14,923, f. 134*b*): "Efo 'g ef, efo 'g efo, is common in Anglesey, for which they are laughed at by other countries;—Engl. 'with him'."

Cf. Hope, *Cyfaill i'r Cymro*, 1765 (Powys), p. 4: a chwery hefo chwe bys (by Dafydd Jones o Lanfair Talhaearn); Hughes, *An Essay on the . . . . State of the Welsh Language*, 1822 (see *Beitr.*, p. 26): N.W. efo ni = S.W. gyd â ni; *Y Traethodydd*, iii, p. 9 (in *Amrywieithoedd y Gymraeg* by Morris Davies): N.W. gydago, efo ag ethi hi, gydag efo, efo fo, efo ag efo, efo ag o, efo ag ethyn nhw, efo nhwthe; in *Yr Arweinydd:* achos i fod o yn ffrindia gyrwinol hefo yr hogan W. acw, 17, 7, 56, hefogo 11, 12, 56; hefo mi, hefo ti, etc.; *Caban f'ewythr Tomos:* hefo phethe wel hyn, p. 23, hefo 'th di, p. 473, etc.

Éfo is very often written hefo, h being due to the stress on the first syllable, as, *e.g.*, hyny is nearly always written for yny in the parts recently edited from Hengwrt MS. 59 (*Revue Celt.*, vii, 4). If éfo were the pronoun of the 3rd sing. masc., the assumption of a paratactic construction would be required to explain a sentence like 'ef aeth efo mi' (he went he I; he and I; he with me), and from such sentences the use of éfo must have been extended by analogy to the other persons. As I am not aware how old this prepositional use of éfo is, I ought,

perhaps, to abstain from further conjectures, but I may say, that such an elementary parataxis seems to me to be not very probable, and I venture to suggest another explanation of éfo altogether.

[5.] I quoted above: hefo phethe wel hyn. The aspiration of *p* could be explained by éfo having completely taken over the function of ac, a (with), and therefore causing the aspiration of tenues. But there exists also an older form of the preposition ac, a (Ir. oc), namely, oc, o, which causes aspiration of initial tenues. Powel says, in *Y Cymmr.*, vol. iii, "*o* is used in the dialect of Glamorganshire, to denote the instrument". Cf. *Seren Gomer*, vol. i (1814), No. 19, where the following Glamorganshire expressions are given: codi glo o'r rhaw (â'r rhaw), tori cnau o'u dannedd, taro ci o asgwrn, ffustio haiarn o'r ordd, etc. In Skene's *Taliessin*, 17, is printed: ny thy ogyfeirch o chwynogyon (that thou shalt not be addressed by vulgar ones?). Cott., *Tit.* D. 22, f. 4: o chledyfeu (see Powel, *Y Cymmr.*, iii). The most numerous examples I found in the Gwentian manuscript, Addit. 14,921, containing a fragment of a Welsh translation of *Sir John Maundeville's Travels*, 16th century: o cheric (with stones), f. 18*a*; toi o fflwm, f. 19*a*, f. 20*b* (toi o blwm, f. 15*b*); o than yffernol, f. 28*a*; o thom keffyle, f. 40*b*; dalâ o gwaetgwn, f. 59*a*; ac y laddson y mydwy or kleddy, f. 46*a*; llad . . . . or kleddy, f. 21*a*; gwielen . . . . or hwn y rannoedd ef (Moses) y mor koch, f. 21*a*; ac or weilen (*sic*) hono y gnâeth ef llawer o ryfeddodây, f. 21*a*; (in the same manuscript *oc* and *o*, from, are used: gwedy y gwitho oc ayr ac ariân, f. 62*a*; wedy gnythyr ynâill o ayr ar nâll oc ariân, f. 62*a*, etc.). *Oc*, *o*, from, has become *ac*, *a*, in the modern language, where it is connected with the following relative, *a*: Middle Welsh *oc a*, *a'r a*; and *a'r a* (written *or a*, *ar a*), is now *ag a*, *ar a*. On other instances of *o* becoming *a* in Welsh, see *Beitr.*, § 55.

[6.] I think *o* in éfo (with) to be this older form of ac, a.

of which I just now gave examples. If ef- in éfo is the pronoun he, the further extension of an "he with" could much more easily be accounted for than the extension of a simple paratactic "he". But I rather think this ef- to be a pronominal element of a somewhat faded demonstrative meaning, which also occurs in hefyd (Middle Welsh, heuyt). On *-yt* see *Revue Celtique*, vi, p. 57, *seq.* There are, however, Breton forms of hefyd, presenting further difficulties. At any rate, the common usage of ag with efo (efo ag) cannot form an argument of any value against these suggestions, unless its earlier occurrence could be proved, as ag may be here of very modern origin, caused by efo (and *o*, with) becoming obscure, since *oc*, *o* (with) was supplanted by *ac*, *a*.

[7.] Wynteu contains wy + nt, the termination of the 3rd pers. pl. of the verb (as Ir. iat), + eu, the plural termination of the u-stems; ynteu took by analogy -nt- and -eu from wynteu. There occurs also yntef, containing the pers. pronoun, 3rd sing. masc., ef; and this -ef was spread over all the other persons: minnef, tithef, etc.

Cf. Owen, *Ancient Laws*, 1841 (fol.), p. 528, MS. A: o gwnaent wyntef; Salesbury, *New Test.* 1567: yntef, mynef, minef, f. 274; mal tuhun (tithavv [*sic*], tithau, tithef), on the marg., f. 36*b*; *Y Drych Christianogawl*, 1585: y gallwn innef, Cl, ninef, f. 19*a*; J. D. Rhys, *Gramm.*, 1592: minnef, tithef, etc.; *Hom.*, 1606 (*Pregethau . . . . gwedi eu troi i'r iaith Gymraeg, drwy waith Edward James*): yntef i, p. 104, etc.

I cannot ascertain whether such forms were really spoken, or whether they show only an etymological orthography, since both ynteu and yntef were pronounced as early as in the 16th century ynte (or ynta). It is not altogether improbable that yntef had a real existence, as in the modern Venedotian dialect another combination of ynteu and ef is in common use, namely, ef ynteu, pronounced fynta. Cf. *Yr Arweinydd:* wrthoch chi a fynta, 17, 7, 56; medda fynta,

cysdlad a fynta, 28, 5, 57; iddo fynta, 11, 12, 56; Sweet, *Spoken North Welsh*, p. 441: änta, fänta (from Gwynant).

[8.] Hithi (she) seems to be a rare form, which I only found mentioned by L. Morris in Addit. MS. 14,923, f. 134*b*: hithi and nhwthw, she and they, in Merionethshire. It is, of course, a combination of hitheu and hihi, hi, as nhwthw is of ynthwytheu and ynthwy, hwy.

[9.] The pers. pronoun chwi, chwichwi, chwychwi, chwitheu (you), seems to be excepted from the well-known South-Welsh change of chw into hw, wh, as the colloquial forms used all over Wales are chi, chichi, chitheu. The oldest examples I know are printed from Llyfr Gwyn Rhydderch (R. Williams, *Hengwrt MSS.*, vol. ii): a mae awch kyghor awchchi wrth hynny, p. 158; o honawchi, p. 153 (hwchwitheu? p. 235). From the sixteenth century downwards:—Salesbury, *New Test.*: os profasochi, byddwchithay, f. 352*b*; ynochi, f. 344*a*; cenychi, f. 348*a*; Add. MS. 15,986 (sixteenth century, see my *Beitr.*, p. 19): chwchi, f. 14*a*, 15*a*; chi, f. 13*b*; *Y Drych Christ.*, 1585: chwchwi, etc. In modern dialects: Dimet.: a ody chi, *Seren Cymru*, i (1856-7), p. 429; Gwent.: i chi (ydych chwi), oe' chi, chi, *Y Tyw. a'r Gymraes*; Venedot.: beth ydach chi, *Yr Arw.*; Powys.: mi rydach chi, *Cab. f' ewythr T.*, p. 19, etc. Hwchwitheu is of very doubtful existence; the scribe may have looked first only at the initial chw, for which he wrote his hw, but afterwards seeing that the word was chwitheu, which he pronounced chitheu, he wrote chw, as he nearly always does in this word. I think that chi for chwi took its origin in the position of chwi after the 2nd pers. plur. of the verb, and in prepositions with a suffixed pronoun of the 2nd pers. plur. At the time of the other chw giving way to hw, wh, the chw of chwi was continually influenced and supported by the ch of the verbal termination, and thus conserved. Afterwards *w* was dropped in the unstressed forms by a phonetic law, of which I do not know other

examples common to all dialects; but chefrol (chwefror), chedy (gwedy), cheugain, damchein, etc., are occasionally found.

[10.] The forms of the pers. pronoun, 3rd pers. plur., are very numerous, a phenomenon brought about by the analogical influence of the pronouns of other persons, by the easy change of the position of the several, still very transparent, parts of it, and by their pleonastic doubling.

On wy-nt-eu, see § 7. From this form -teu was abstracted and transferred to the pronouns of the other persons, where, by the influence of some final consonant, th in -theu was caused. It is almost certain that -theu originated in the 2nd pers. sing. *Tū′-tŭ (the quantity of *u* in this pronoun depends on the stress laid upon the form) + tou (*-toves) seems to have become, by dropping the unstressed ŭ, *tūt-tou, hence titheu. So *mími-tou gave *min-tou, hence minneu. The pers. pronouns, 1st and 2nd pers. pl., are believed to have ended in -s (as nos, vos); so it is necessary to assume that ninneu and chwitheu are formed after the analogy of the respective sing. forms minneu, titheu. Finally, -theu was introduced into the 3rd pers. sing. fem. (hitheu), and the 3rd pers. plur. hwytheu.

[11.] Hwy-nt + hwy gave hwyntwy (hwntw); hwyntwy was made yntwy by the influence of the sing. ynteu, or perhaps yntef, as ynt-wy and ynt-ef are exactly parallel forms (yntwy, ynhwy, ynhw, nhw). Still more complicated are nhwynte (y-nt-wy + nt + eu), nhwthau (y-nt-wy + thau), nhwthw (y-nt-hwy + th[au] + wy) and wyntwthe (wy-nt-wy + thau).

Cf. Owen, *Laws*, MS. *A.*: vintoe, p. 74; Cott., *Tit.* D. 22, f. 6*b*: 6nteu; Salesbury, *N. Test.*: wyntwy, wytheu, ganthyn hwytheu; (R. Davies): y mayntw f. 329*b*; wrthyntw f. 342*a*; hwyntw f. 330*b*, wyntwthe f. 335*b*, hwynt, wythe a wuant (*at y C.*); (Huet): oe geneye ynthwy f. 385*a*; Gr. Roberts, *Gramm.* p. 76: gwelantwy, gwelanhwy, gwelant yntwy ne ynnhwy ne hwynt; ynhwythau, ynthwythau, hwyntau, p. 31 (233), nhwythau, p. (231);

Athr. Grist., 1568: cans, ynhwy a feddianan yddaear, p. 55, cans hwyntwy pie teyrnas nefoed, p. 55, ca*n*s ynhwy a gan, p. 56, nhwy (often); Addit. MS. 14,986, 16th cent.: nhwy, f. 37*b*; North-W. Addit. MS. 31,056, f. 20*a*: na nhwythe; Addit. MS. 14,898, f. 78*b*: a nhwythai, f. 79*a*; Addit. MS. 15,059, f. 209*a*: ond nhw ni welson moi gilydd erioed; *Cyfaill i'r Cymro*, 1765: nhwythau, nhwythe, p. 8. In the modern language: ynhwy, ynhŵ, nhw (Rhŷs, *Lectures*, ²p. 55); y nhw, y nhwy, nhwthau, nhwythau (Rowlands, *Gramm.*, ⁴p. 49); nhwthw in Merionethshire (L. Morris, s. § 8); South-W. nhwy—North-W. nhw (Rowlands, *Welsh Exercises*, 1870); *Y Traethodydd*, iii, p. 11, has: S. W. hwy, hwynt, hwyntwy—N.W. nhw, nhwy, nhwythau.[1] In the South-Welsh (Gwentian) MS. of *Hanes Gruffydd ab Cynan*, in *Myv. Arch.*, occurs several times wynteu, whilst hwytheu is given in the notes from the North-Welsh MS. (²p. 724, 730, 731).

Cf. Dimetian: u bod nw, *Ser. C.*, i, p. 212, a nhwynte, iii, p. 324, etc.; Gwentian: gyda nhwy, gentu nhw, *Y Tyw. a'r Gymr.*, I, p. 134; a nhwynte, II, p. 95; Venedotian: nhwthau, nwtha, *Yr Arw.*; Powys.: 'u bod nhw, nhwthe, *Cab. f' ew. Tom.*, pp. 53, 60: o honyn nhwthe, p. 62.

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[1] In *Y Traeth*, l.c., the fact is mentioned, that the South-Welshmen are nicknamed by their northern neighbours, on account of this use of hwyntwy,—"Hwyntwy's", and "hwyntwy bach yn awr" (S. W. 'nawr = N. W. rŵan). In a letter, signed "Rhobin Ddu", in Addit. MS. 15,030, f. 130*a*, gan Hwyntwy is used to denote South-Welshmen. Iolo Morganwg, in Addit. 15,027, f. 79*a*, calls the North-Welshmen "Deudneudwyr" (from the infin. deyd, gneyd), and the South-Welshmen "Hwyntwyr". The following, containing other such names, is an extract from one of the articles written in the colloquial language in *Seren Cymru* (Carmarthen). A native of Merionethshire is introduced, speaking his own dialect: ma 'nw yn y galw I yn *hen Northman* fel 'tase nw yn galw hen leider arna I; ac ma 'nw yn galw *hen Hwntws* a *Gwentws* a phethe felly yn y Gogledd ar wŷr y De; . . . ma llawer o drigolion Mynwy a Morganwg yn gas filen i bobol Sir Gaerfyrddin, pan ma rheiny yn dod i'r gweithfeydd; ma nw yn 'u galw nw yn *Hen Shirgars* a *Hen Gardies*, *Shacki newi fflam* a rhyw hen lolos felly. Cf. also *Punch Cymraeg*, No. 29 (Ebbw Vale): haid o *Gardies*. Newi is the Dimetian form of newydd.

B.—Suffixed Personal Pronouns.

[12.] The manner in which terminations similar to those of the verb are suffixed to the preposition in Welsh to express a pers. pronoun dependent on it is to a great extent common to the Welsh and the two other Brythonic languages; cf. Corn. ynnof, ragof—genef, worthyf; W. ynof, rhagof—gennyf, wrthyf, etc. This shows the distribution of the three groups -of, -af, -yf to be pre-Cymric, and therefore it cannot be discussed here, where I propose to limit my remarks to the history of the Welsh language only. The history of these suffixed terminations in Welsh is a very complicated one, there being numerous shiftings from one series into the other, though certain rules governing these changes may be ascertained.

I shall exclude provisionally oc, do, and also eiddof, which require some separate remarks. All the forms quoted in the following general remarks will be found exemplified subsequently under the head of the respective prepositions.

[13.] Davies (*Gramm.*) gives three series of pronominal terminations: -of -ot -om -och -ynt (er, yn, rhag, rhwng, oc[ohon-], tros, trwy, heb, hyd, is, uch; eiddof), -af -at -om -och -ynt (ar, at, tan), and -yf -yt -ym -ych -ynt (can, wrth). All prepositions may follow, in the 1st pers. sing. and 3rd pers. plur. principally, a fourth series: -wyf -wynt. The terminations -wyf of the old optative and -of of the old conjunctive were both spread over all persons, the extension of -wyf being promoted by its external identity with the verb subst. wyf. This latter fact caused -yw to be suffixed to the 3rd pers. sing. masc. (amdanwyf, amdenyw, like henyw, cenyw, from hanfod, canfod). The 2nd pers. plur. arnywch, wrthywch, cenywch, may also contain the 2nd pers. plur. of wyf, originated like amdenyw; it is also possible that the coincidence of -ym -ych -ynt in wrthym, etc., with ym, ych

and ywch, ynt of the verb. subst., was the source of this -ywch with a preposition (wrthywch, etc.). There are in general scarcely any forms in Welsh grammar so open to the influence of numerous analogies as these prepositions with suffixed personal pronouns. It must, however, be pointed out that no transgressions into the series -yf occur, whilst the transgression of the -yf-series into the two others, and the mutual changes of -of and -af, are very common.

[14.] I found a curious example of the vast influence of verbal terminations upon these suffixed pronouns in *Trysorfa Gwybodaeth neu Eurgrawn Cymraeg*, Carmarthen, 1770. In this periodical a letter to the editor, signed "Dafydd ap Rhisiart", is printed (reprinted in *Y Traethodydd*, iv, p. 458), in which the following dialectal forms from various parts of Wales are cited: ynnost, attast, i'w eu gilydd, i'w eu dwylaw, etc., allanol (oddiallan), tufewnol (oddifewn), hyd nod (hyd yn noed), abergofi (ebargofi), o'r braidd (braidd or o fraidd), yn eu holau (yn eu hol). I am not able to test the truth of most of these statements, but i'w eu gilydd (for example) may also, though very seldom, be found elsewhere. If these statements be right, ynnost and attast for ynot and attat are evidently formed after the analogy of buost, gwneuthost, etc.; attast is to be held for a contamination of attatt and ynnost, though examples of doethast occur in various independent sources. I have nowhere found an example of these or similar forms, the admission of which, however, can do no harm, as they are neologies easily and fully explained.

[15.] Either these pronominal terminations seem to be directly suffixed to the prepositions, the vowels of some of which are altered on account of the earlier position of the accent (as rhyngof, and wrthyf from wyrthyf) or of certain infecting terminations (arnei: erni), or -n-, t, th, d, dd, -add- (-odd- ?) are apparently inserted (arnof, rhagddaw, onaddynt). On -n- see below. As to the dentals, I am aware of the

explanation of them given by Wh. Stokes (Kuhn's *Zeitschrift*, xxviii, p. 97). As this is a very serious question, let me point out here the opinion which I held on these forms before seeing Dr. Stokes's *Old Irish Verb Substantive.* The dentals evidently spread from the 3rd pers. sing. and plur., where -taw, -tu (see below) are instances of cases of the pronominal stem to-. The different kinds of dentals (t, th, d, dd) are the results of the meeting of -t with the different final sounds of the prepositions. The details of this matter are extremely difficult, and the Breton and Cornish should be compared in each case. In Welsh grammars most of the prepositions are said to use more than one intermediate dental (yndo, yntho, ynddo, etc.). Forms without dentals are also of frequent occurrence, especially in the modern language (gino, etc.). These seem to follow forms like attaf, where, the final consonant being a dental, the *t* of -taw, -tu apparently does not exist.

[16.] The four prepositions oc, ar, tan, at, form, as is known, besides ohonunt, arnunt, y danunt, attunt, which follow the analogy of the other prepositions, onaddunt, arnaddunt, etc. There occur also, but very seldom, forms with -odd- (o noddynt, arnoddynt). These forms are likely to be considered clerical errors; but the Cornish anotho, warnozo, tend to support them, and I will therefore give here those which I have met with: Addit. MS. 22,356, a fifteenth century Cardiganshire manuscript of the Dimetian Code of Howel's Laws, etc., styled *S.* in Owen's edition (see my *Beitr.*, p. 13): o nodynt, f. 77*b*, 80*a*; y bob un o nodynt, f. 112*a*, 120*b*, 121*a* (o nadynt, *Owen*, p. 594; o honynt, *ib.*; o anadynt, p. 592 = f. 76*a*); Salesbury, *N. Test.*: o hanoddynt, f. 152*a*; arnoddynt, f. 212*a*. *S.* has numerous other peculiarities of language, which are seldom met with in manuscripts before the sixteenth century, as oy for eu in amhoyϑys, dadloeoed (cf. my *Beitr.*, § 96, where yn Thehoibarth, *Llyfr Achau*, p. 24, may

be added), rhoc (rhag, see *l.c.*, p. 78), etc. Salesbury also uses many dialectal forms on one or two occasions, as weyneb (wyneb), etc. All these forms (-add-) are pre-Cymric (cf. Corn. anotho, warnozo, sing.; aneze, warneze, plur.; Bret. warnezo, etc.), except attaddunt and y danaddunt. I should suggest, that in a pre-Cymric period *on-tu, *arn-tu[1] (to use later Welsh forms as types) were, from some reason not traceable by me, not formed. Perhaps the *n* has something to do with this matter. On-o-tu, arn a-tu (or rather on-o-du, arn-a-du) have the *o* of ohonof, the *a* of arnaf. This means, in other terms, that ohonof was conjugated (to risk this expression), ohonof, ohono-t; and thence ohono-daw. The 1st and 2nd pers. sing. and plur. influenced the 3rd pers., as, conversely, in most other instances the 3rd pers. influenced the others, by spreading their dentals (t, th, d, dd) over them (rhagddof, rhagof, etc.). Both these effects of analogy are partly pre-Cymric.

[17.] A few forms require some further consideration. The 3rd pers. sing. fem. of many, if not of all, prepositions ends in -ei and -i, which have been identified with the terminations of the pres. sec. -ei and -i. On the rare -*i* see E. Evans, *Stud. in Cymr. Philology* (*Arch. Cambr.*, 1874), § 26, and Rhŷs, *Rev. Celt.*, vi. *O* and *a* are altered by the following -*i* into *e*. These doublets are: ohonei, etc., and oheni, recdi, etti, erni, genthi, amdeni. *E* has been transferred by analogy to other persons, as ohenynt, ernynt, gentho, etc.

[18.] The oldest form of the 3rd pers. plur.—common in Cornish and Breton—ends in -*u* (-tu). A few examples exist in early Middle Welsh manuscripts (ohonu, ganthu, racdu, etc.). -nt of the 3rd plur. of the verb, as in wy-nt, and in later Cornish warnothans, was suffixed to -*u* at an early period (-unt). In modern Welsh -ynt is usual. Since, in the

[1] Oc and ar have both the somewhat obscure *n*, which I think to be in both of the same origin; see below.

time of -unt, *-um *-uch never occur, I suppose -unt to have been altered into -ynt by the influence of the pres. sec. (-ym -ych -ynt, hence wrthym -ych; wrthynt).

[19.] There are forms of the 3rd pers. plur. in -udd (ganthudd, arnaddudd, etc.) given in the grammars, and said to occur in early poets; I think they are first found in Davies's *Dictionary*. I have no idea as to their explanation, nor do I know whether they exist at all. Information on this point could certainly be given from the unedited early poets in the *Red Book of Hergest*. As *t* is sometimes written in early Middle Welsh for *dd* (*Book of Carmarthen*), and the line over a *u* denoting *n* may be wrongly omitted, or have vanished or be overlooked, a transcriber may be supposed to have written ganthudd for ganthu(n)t, etc. There are scarcely any forms in Welsh grammar more puzzling to me than these. See, however, § 37.

[20.] The following quotations are disposed under the heads of the various prepositions, arranged alphabetically in the three groups: -of, -af, -yf; concluding with oc, do, eiddof.

[21.] I., -of. *Er:* J. D. Rhŷs (*Gramm.*, 1592, p. 14) gives er duw, yr duw; er duw, ir duw, er, ir, and yr ieu, as dialectal forms. I am not able to localise these forms; I only found in *Han. Gr. ab Cyn.*, yr hynny, ir, in the Southern, and er hynny, er, in the Northern manuscript, as printed in *Myv., Arch.*, [2]p. 735*b*, 725*a*.

Erofi, *Ll. Gw. Rhydd.*, p. 109 (R. Williams); erom nine, Sal., *N. Test.*, f. 227*a*; Addit. MS. 14,986: erochwi, f. 9*b*; erochi, f. 25*b*; eroch, f. 26*b*; *Y Seint Greal:* yrdow, p. 20; Addit. MS. 14,973 (1640, Rees Prichard): erddom, f. 75*a*; also *Cann. y Cymry*, ed. 1672, p. 81: erddod, p. 116 (erod, p. 254); erddot ti dy han, *Barddas*, i, p. 318; erddwyf, erwyf, erof, L. Morris, Addit. MS. 14,944, f. 81*a*; erof, etc., erddof, etc., Rowlands, *Gramm.*, [4]p. 122.

[22.] *Heb:* hebof or hebwyf (Rowlands, *Gramm.*, [4]p. 121); hebdaw, etc. In Sal., *N. Test.*, f. 341*a*, heibom ninay is printed. If this form can be trusted, it is due to heibio, like is, adv. iso, isof; uch, adv. ucho, uchof.

[23.] *Hyd*of, etc., hydddo (Davies, *Gramm.*), hydddof, etc., *is*of, etc., require no further remark.

[24.] *Nam:* nemo, except of me (Spurrell, *Dict.*); nemof, -ot, -o, -i, etc., are given in D. S. Evans, *Llythyriaeth.* Cf. nam, named (but, since, except, Sp., *Dict.*), and Bret. nameit, meit, meiton, meitous, meitou, etc., (Vann.; Guillaume, *Gramm.*, 1836), nemedouf, etc. (Zeuss, [2]p. 728). I cannot explain *e.* There are amyn, yn amyn, and namyn. Either namyn can be explained as being (y)n-amyn—cf. mae, sef (ym-ae, ys-ef); also probably nachaf, nychaf (yn achaf),—or amyn sprang from namyn, as hoeth from noeth, and also in a few instances initial *h* from rh (by a wrong separation between, *e.g.*, the preposition yn and the article yr, and the initial consonant of the following word). The forms of other Celtic languages must be compared here. Namwyn, of which many instances exist (MS. *A* of the Venedotian Code: namuin, p. 58, namuyn, p. 59, etc. [also namun, p. 58 = namwn]; *Book of Carm.*: namuin, No. 5, 17; *B. of. Herg.*: namwyn, Skene, p. 249, col. 1031; namбyn, col. 1186; *Ll. Gw. Rhydd.*: namwyn, p. 135), enhances the difficulties of this matter. I shall give the materials I have collected in my article on the adverbs.

[25.] *Rhac:* rhoc for rhac occurs very seldom in Middle Welsh manuscripts. In my *Beitr.*, p. 78, I was able to give eight mediæval and one later example, viz., rocdi, *L.* (Dimet. Code, ed. Owen), p. 255; also *T.* = Harl. 958, f. 41*a*; *S.* = Addit. MS., 22,356, f. 28*a*.; roc. *S.*, f. 45*a*, 100*a*; rocdünt, f. 45*a*; *Tit.* D. 22: rog, f. 79*b*; rogot ti, f. 167*a*; also in the later MS. 15,038, f. 81*b*: rogddo. All these MSS. are written in the Dimetian dialect, which is peculiarly conspicuous in *S.* and

in the Cottonian manuscript. To these forms, which I know, add from *Revue Celtique*, vii, p. 427, rocdi (in the fragment of *Ger. ab Erbin* from Hengwrt MS. 59), and rogom ni, *ib.*, p. 426, quoted from *Yst. de Carolo Magno*, which I had not used (see *Beitr.*, p. 15). I think rhoc is the older South-Welsh form of rhac. Cf. Gwentian, oc, o (Instrum., see above, § 5), S. W. noc (nac), oc a : ag a. Rhoc contains rho and oc; on rho see below, rho—rhwng.

Recdi : *B. of Tal.*, Skene, No. 14; Cott., *Cleop.* B. 5, f. 232*b* 1 (*Dares Phrygius*); f. 183*a* : raghdunt. Recdi occurs also in Hengwrt MS. 59 (*Revue Celtique*, vii). Salesbury, *N. Test.* : rhacddynt wy, f. 117*b*; rhacddwynt, f. 79*b*, etc.

[26.] *Rho :* Davies (*Gramm.*), Richards, etc., give rhôf, y rhof, poet. = rhyngof; rhôf, rhôt, rhydaw, rhydi, rhôm, rhôch, rhydunt. Rhydaw, -i, -unt, occur very often in Middle South-Welsh manuscripts, where the North-Welsh ones have rhyngtaw, etc.

Cf. *L.* (Dimetian Code), Owen, pp. 235, 241, 252 : 258 : y rydunt; y ryngthunt in J.; *V.* = Harl. MS. 4353 (Gwent.), f. 37*b* : y ryda6 ynteu; W. = *Cleop.* A. 14, f. 35*a* : ẏ rẏda6 ; f. 55*b* : ẏ rẏdunt; Addit. MS. 19,709, f. 83*b* : y rydunt ; Hengwrt MS. No. 59 : y rydi (*Revue Celt.*, vii).

A few instances of the other persons are : er rot ath haul (Venedot. MS. *G.*, Owen, p. 458) = ẏ rẏghot tẏ ath dẏlẏet in MS. *B.;* y rhom ni ac wyntwy, Salesbury, *N. T.*, f. 196*a*, etc.— Y ryoch, in *Ll. Gw. Rhydd.*, p. 62, is formed by analogy, taking its ry- from the 3rd person.

In Zeuss, *Gr. Celt.*,[2] the forms of rho and those of er, yr, are mixed up. On p. 670, yrof i a duw is said to contain er, yr. This formula, given by J. D. Rhŷs (*Gramm.*, p. 106) as rhofi a duw, and often thus written in mediæval manuscripts, is correctly explained by Rhŷs, *Y Cymmr.*, vii. Comparison with the Cornish re dev an tas, re synt iouyn, rom laute (Zeuss, [2]p. 666), makes this evident.

[27.] *Rhwng.* This preposition is a compound of rho and wng. In Spurrell's *Dict.* I find (also in the English-Welsh part, *s. v.* "near") wng, preposition, near; adverb, here; which I have not met with elsewhere. In *Dosparth Edeyrn,* § 981 (Williams), yngo (formed like iso, ucho), "hard by", is given; cf. also 'n immwngc, explained in the margin disymwth, *Cann. y Cymry,* 1672, pp. 379, 400, 569.

In Addit. MS. 22,356 (=*S.*, Owen, *Laws*), Cardiganshire, rong occurs several times: rong, f. 60*a* (=Owen, p. 195); y gwan (gwahan) yssyd rog mach d. a mach k., f. 73*a*; r6g—rog (=rong)—r6g, f. 115*a*, ll. 19, 20. These forms, combined with others in the same manuscript—o h6nynt, honn6, ll6fryd, etc. (see my *Beitr.*, p. 72, note 39)—suggest some dialectal phonetic change, which brought about a close similarity in sound of *o* and *w*. It would be important for the localisation of this manuscript (see *Beitr.*, p. 13), to know some details of this pronunciation from modern dialects. *We* for *oe* (see *l. c.*, § 80) is used in a part of Dyfed.

Some examples of rhwng with suffixed pronoun are: *Red B. of Herg.*, y rygtunt, col. 558, 741; y ryngtunt, col. 736, 769 (rydunt, col. 567); ryngthi, col. 791; *Ll. Gw. Rhydd.:* y rygtunt, p. 3; y rygktunt, p. 315, 319; *Calig.* A. 13 (=*C.*, Owen): er rẏgth6nt, regth6nt, f. 177*a*; *Cleop.* B. 5: ẏ rẏgthunt, f. 22*a*; y rẏnthunt, f. 20*a*; ẏ rwngthunt ar Saesson, p. 97*a*; y rygthunt, f. 224*a* 1; y ryghunt, f. 243*a* 1. *Jes. Coll.*, 141 (see *Beitr.*, p. 14): rryngtho, f. 49*a*; y rrynthvnt, f. 51*a*; rryngthvnt, f. 45*a*; rryngvnt, f. 54*b*. Sal., *New Test.*: rhyngtwynt, f. 126*b*. Addit. MS. 31,056, rwngthynt, f. 6*a*; Addit. MS. 15,059: rhynthyn nhw, f. 209*a*, etc.

Davies, *Gramm.*: rhyngof, -ot, rhyngtho, rhyngddo; Pughe, *Gramm.*, has rhyngwyf, rhyngthwyf, rhyngof, rhyngthof, -om, -ddom, -thom, -tom, etc.

In modern dialects: rhyngty nw, *Ser. Cymru* (Dinet.), i, p. 449; rhyngti nw, iii, p. 45; rhwntw i, *Y Gweithiwr*

(Aberdare), 17, 9, 1859; rhyngo i a B., *Yr Arw.* (Pwllheli), 17, 7, 56; rhyngon, 28, 5, 57; Sweet, *Spoken North Welsh*, p. 450, gives rhwngfi, rhängddoti, rhängddofo, rhangddoni, -chi, rhwng chi, rhängddynhw, from Gwynant.

[28.] *Tros:* In a modern Powysian text, *Caban f'ewythr Tomos*, trost occurs several times: trost y dyn ene, p. 18; trost ben, p. 93; trost i ben nhw, etc. In Breton exist dreist (Léon., Troude), drès, and drest (Vann., Guillaume, *Gramm.*, p. 90). I think these forms in *t* are wrong abstractions from trost-of, besides tros-of, *t* being the regular "inserted" dental.

Cf. Addit. MS. 14,931: dorstau, f. 52*a* (also in *S.* = 22,356: ny thelir dim dorsta6, f. 7*b*; dr̊sta6, f. 8*a*); trosda6, f. 19*b*; drostau, f. 21*b* (cf. twrstan—trwstan, etc.), *Tit.* D. 22: drossom ni, f. 158*b*; *B. of Herg.*: drossof i, col. 755; drosda6, col. 751;—Sal., *N. T.*: drosdi (amdenei), drosdei, f. 119*b*; trosoch eich hunain, f. 127*b*, drosdynt, f. 116*b*; drostwynt, f. 183*a*; drosswyf, droswi, *Cann. y Cymry.*

[29.] *Trwy:* Cf. *Cleop.* B. 5: trwof vi, f. 38*a* (drwod, *Ll. Gw. Rhydd.*, p. 139).—Sal., *N. T.*: trwyddhei, trwyddom ni, f. 265*b*; trwyddwynt, f. 195, etc.; *Athrav. Grist.*: drwyddyn nhw, p. 36.—trwddi hi, *Cab. f'ew. T.*, p. 38.

[30.] *Uch:* odduchof, odduchtof, *Dosp. Edeyrn* (Williams), § 940, etc.

[31.] *Yn:* Sal., *N.T.*: ynthaw, f. 135*a*; ynthei, f. 3*a*; ynthynt, f. 60*a*; ynthwynt, f. 12*b*; ynoch eich unain, ynochwi, f. 146*b*; ynochi, f. 344*a*; Addit. MS. 14,986, f. 8*b*: ynto.—Davies, *Gramm.*: ynof, -ot, yntho, ynddo, poet. ynto, yndo; Williams, *Dosp. Ed.*, § 940: ynddof, ynthof, yntof.—In modern dialects: ynwyf, *Scr. Cymru*, i, p. 175, *Y Tyw. a'r G.*, i, p. 114 (literary language); ynthw i, *Cab. f'ew. T.*, p. 338; yntho fo, pp. 7, 252; ynthi hi, p. 252; yno fo, *Yr Arw.*, 17, 7, 56, yni hi ib; cf. gyno fo, in the same dialect.

[32.] II. -af. *Ar:* The third person plural is given in Davies' *Dictionary* as arnaddudd, arnaddu, arnaddynt = arnynt; Pughe, in Coxe's *Monmouthshire*, 1801, says: Gwentian

arnaddynt = Venedot. arnynt. This is confirmed by the mediæval manuscripts, where, however, all these forms in -addunt are seldom used exclusively. In the new edition of the *Mab.* I counted 10 arnadunt, 16 arnunt, 11 attunt, but I do not guarantee these numbers to be absolutely exact. As to onadunt and ohonunt, the different texts of the *Mab.* show very different figures: *Iarlles y ffynn.*, 15 onadunt: 1 ohonunt; *Ger. ab Erb.*, 25 : 3; *Triads*, 9 : 1; *Per. ab Efr.*, 6 : 5; *Br. Maxen Wl.*, 2 : —, *Ll. and Llew.*, 6 : —, *K. ac Olwen*, 6 : 7, but *Pwyll Pend. D.*, — : 6, *Br. verch Ll.* — : 4, *Man. rab Ll.* — : 4, *M. ab Math.* — : 7. With this the relative proportions of a oruc and a wnaeth, etc., in the same texts should be compared. In the parts printed from *Ll. Gw. Rhydd.* onadunt largely prevails. In *Hanes Gr. ab Cynan, Myv. Arch.*, cf. arnaddunt—Northern MS. arnynt, pp. 729, 731, attadunt wynteu—attynt hwy, p. 731, etc.

[33.] Third sing. fem. arnei, arni, erni: cf. *B. of Carm.*, Skene, No. 13, erni (*ib.*, imdeni, o heni, genti); *U.* (Gwentian Code), pp. 305, 365, 386, etc.; *V.* = Harl. 4353, f. 30*b*; *S.* = 22,356, f. 5*a* (3); Owen, pp. 593, 600 (arneu, p. 558, -eu also for -ei of the pres. sec., pronounced *-e*); *B. of Herg.*, col. 557, 635, 666, Skene, p. 251; *Ll. Gw. Rhydd.*, pp. 135, 162, 167, 172 (2): arnei 164, arney 213; *March. Crwydr.* (ed. D. S. Evans), 17 cent., p. 257, etc.

Ernynt, like o henynt, occurs often in the later Gwentian texts, as *Triocdd Dyfnwal Moelmud, Barddas*, etc.; cf. Owen, p. 655 (*Myv. Arch.*, ²929), *Bardd.*, i, p. 64 (erni, Owen, p. 657). In *Y Gweithiwr* (Aberdare): erni nhw, 1858, No. 7 (*Seren Cymru:* arni nw, i, pp. 233, 292).

[34.] Some other forms are: arnam, *B. of Herg.*, col. 742 (2); Sal., *N. T.*: arnoddynt, f. 212*a* (see § 16), arnaddwynt, f. 32*b*, 193*b*, arnynt, f. 212*a*, arnwynt, f. 173*b*; arnywch, f. 376*a* (like wrthywch, gennywch); Addit. MS. 15,003, f. 2*a*, (Owen Jones): arnat, arnot. Arnef for arno ef is mentioned

by D. S. Evans (*Llythyr.*); arno inau, *Y Tyw. a'r G.*; arna i, ardo fo, *Yr Arw.*, 17, 7, 56. Ardo is an interesting form, of course quite modern, which I have not found elsewhere.

[35.] *At:* attadunt in Middle Welsh MSS.; etti, like erni, recdi: V. = Harl. 4353, f. 2*b*, 44*a*; *Ll. Gw. Rhydd.*, pp. 141, 167, etc. Sal., *N. T.*: attwynt, f. 41*a*; atwynt, f. 140*b*, 362*b*.

[36.] *Tan:* This preposition is nearly always compounded with others (am, ym, y, o, often a: a dan; also o-ddi- and inversely y a: y adanei, *Ll. Gw. Rhydd.*, p. 24).

Cf. Addit. MS. 19,709, f. 9*a*: amdanadunt, f. 22*a*; ẏ danadunt (attanadunt, f. 29*b*, 41*b*); *Cleop.* B. 5: ẏmdanadunt, f. 21*b*; *Ll. Gw. Rhydd.*, p. 35, etc.; *ib.*: amdanwynt, p. 227, the oldest example I know of -wynt; Sal., *N. T.*: amdanwynt, f. 77*b*; am danwynt, f. 177*b*; *Y Drych Christ.*, 1585: amdanwynt; amdenyw, see *Dosp. Ed.*, § 939.

Ac adantaw ynteu, *Ll. Gw. Rhydd.*, p. 280.—Amdeni is said in Davies' *Gramm.* to be a Powysian form; it is common in South Wales. Cf. imdeni, *B. of Carm.*, Skene, No. 13; ymdeni, *B. of Herg.*, col. 826; deni, 843; ymdenei, 774 (ydanei, 600, 668, etc.); (*Ll. Gw. Rhydd.*, adanei, p. 7; y adanei, p. 24). Sal., *N. T.*, amdenei, f. 18*b*; amdeni, f. 393*b*; *Cann. y C.*, 1672, deni, p. 204.

In the modern Dimetian dialect: am deni, *Seren Cymru*, ii, p. 505; plur. am deni nw, iii, pp. 206, 545 (cf. erni nhw); am dani nw, i, p. 272.

[37.] III. -yf. *Can: e* in cennyf, etc., is proper to all persons. This is due to the infecting terminations -yf, -yt, etc., as if its extension by analogy from the 3rd pers. sing. fem. (genthi—ganthei, like erni—arnei) were supposed, *ernof, etc., would be expected also; but they never occur.

Ganthu, 3rd pers. pl., *B. of Herg.*, Skene, p. 286; trỳchan meirch *godrud*—a grỳssỳws *ganthud*, is printed (Skene, p. 99) from the *B. of Aneurin, Gorchan Maelderw*, in the handwriting of the second part of the *Gododin*. This ganthud

would be a form in -udd, the only one of which I am aware. Cf. perhaps also trwyo and trwodd (= trwyodd), adv., through; the latter being a form equally obscure, if trwyo is to be compared with heibio and the explanation of heibio in *Revue Celt.*, vi (Rhŷs), is taken into account. Ganthudd, ganthu = ganthynt, Davies, *Dict.*

B. of Herg., Mab. (1887): genti, col. 556, 735, 745, 747, 754, 759, 823: genthi, 15 times; gantunt, 557, 569, 735, 737, 742 (2), 744, 810, 816 (gantaunt, 671, an error); ganthunt, 569, etc.; genny*n* ni, 733 (with *n* due, as later in the verb, to the pronoun ni), gennwch, 733, genn6ch, 737, 785, 822. Cennwch corresponds to the 2nd pers. plur. of the verb (cerwch). It is not easy to find a link between the present tense of the verb and the suffixed pronoun terminations. It can only be supposed that the coexistence of cerych in the pres. sec. and cerwch in the verb caused gennwch to be formed instead of gennych. *Ll. Gw. Rhydd.*: genti, p. 217; genthi, pp. 134, 144, 170, 221; genthy, pp. 251, 259 (crogy, p. 250, paratoy, p. 251, goleuny, p. 260).

Sal., *N. T.*: ganthwynt, f. 223*b*; a chanthwynt, f. 25*a*; y canthwynt, f. 52*b*, 175*b*; centhynt, at y C., ganwynt; genwchwi, f. 175; genwch, f. 269; genych chwi; cennwch, f. 358*a*; cenychi, f. 348*a*; genywch, f. 376*a*. Gr. Roberts, *Gramm.*: na chenthynhwythau, p. 68 (270); a chentho, p. (202); *Athr. Grist.*: gentho, pref., gyntho, p. 51; *Y Drych Christ.*: gyniti, f. B 2*a*, gantho, f. A 4, gyntho, f. A 2*b*, 21*a*, etc.; genych, f. A 2; ganthynt, f. 19*b*; gynthyn, f. A 2*b*, etc. Addit. MS. 14,867: ganwyf fi William Morris, 1758; Addit. MS. 14,929: gennifi Lewis Morris, 1760 (see *Cat. of the Addit. MSS.*, ii). Pughe and *Dosp. Ed.*, § 940: canof, canthof, cantof, canddof, canwyf, canthwyf, etc.

[38.] In the modern dialects gyda has partly replaced gann. Cf. L. Morris, Addit. MS. 14,923, f. 134*a*: S. W. gyda = N. W. gantho. Also *Dosp. Ed.*, § 1182: N. W. y mae gennyf = Dimet. i mi (but i fi is elsewhere said to be S. W.)

= Gwent. gydafi (?). Rowlands, *Gramm.*, gives N. W. y mae genyf lyfr = S. W. y mae gyda fi lyfr.

In *Seren Cymru* (Dimet. dialect) gyda is nearly always used in popular language: gyda nw, i, p. 233; *da* from g'dá, the unaccented vowel being dropped; 'da fi, i, p. 373; ii, p. 364, 'da tithe, 'dafe, 'da ge, 'dag e, 'da ni, 'da chi, 'da nw; also 'da r hen bapyre newy 'ma, i, p. 372. Gwentian: geni, gen i, gento fe (*Y Gweithiwr*, Aberdare); genych chi, gentu nhw (*Y Tyw. a'r G.*, Llanelli).

In North Wales the unaccented form of gann, gynn, is used with the personal pronouns (gin ti, etc.), as also rhwng fi, etc., for cennyf, etc. Gin, the pronunciation of *y* in a monosyllable being expressed by *i*, is also transferred to the dissyllabic forms gennyf, etc.: ginni(f).

Cf. Addit. MS. 31,056, f. 137*b*: mae ginine. *Yr Arw.* (Pwllheli): gin i, gyno fo, gyni hi, gynoch chi, gynun nhw, etc.; *Y Genedl Gymreig* (Caernarvon): gini, gin i, a chyno fo, gyni hi, gynyn nhw 20, 5, 1885, p. 7, col. 6; gynon ni, 22, 4, 85, p. 6, col. 1. Sweet, *Sp. N. W.*, p. 450: gini, ginti, gänofo, ginofo; gänoni, gänochi, gänynhw.—Merionethsh.: cin i, gin ti, gyntho fo, gynthon ni, -thoch chi, -thyn nhw, *Caban f' ew. Tomos.* In this book also, p. 481, gynthwn occurs, about the only example I remember, due, of course, to carwn, cerwch of the pres.: gennwch.

[39.] *Wrth.* In p. 79 of my *Beitr.* I pointed out a number of forms in MSS. and books like gwenaeth, gwanaeth, for gwnaeth, etc. I admitted them only conditionally as historical orthographies, the pronunciation of gueneuthur and guneuthur in MS. *A.* of the Venedot. Laws being gneuthur, as written in the same MS. Or, and this seems to be the case in the 16th cent. forms (Salesbury, and *Athr. Grist.*), they are the so-called "inverse orthographies" (umgekehrte Orthographie), brought about by the pronunciation of gwar- as gwr- and, gr-, etc. I hold precisely the same views on some forms, gworth- gwyrth, occurring mostly in later texts, for gwrth, wrth. They are etymologically correct, as gwrth springs from *gwerth, *vert-; cf. Corn. worth, etc.

Cf. *Ll. Gw. Rhydd.*, p. 236 : rac dryccet y bobyl a wyrthwyneppynt udunt (perhaps a scribal error caused by the following wy) ; Addit. MS. 14,973 (1640), Rees Prichard's *Poems*, f. 67*b* : gweddy worth fyned yr gwely ; Add. MS. 14,974, f. 6*a* : i worthladd drwg ; Fox's *Battledoor*, 1660 : a giliasoch oddywurth iaith ych mame, p. 6 (Gwent. dialect ; firiadau, hiddu=heiddu, hwunt, gwibod, etc.).

[40.] *B. of Herg.* : 6rthywch, col. 784 ; 6rthy6ch, 727 ; *Tit.* D. 22, f. 156*a* : a minneu a ymcholyaf (leg. ymchoylaf) vy wyneb y 6rthy6ch a y 6rth a6ch tei a rywnaeth ych d6y la6 ; f. 158*a* : kanys mi a dileaf bob dr6c a goueileint y 6rthy6ch. Sal., *N. T.* : o ywrthynt, wrthynt, wrthint, f. 6*a*, wrthwynt, f. 178*a*.

In modern dialects : wrthw I, *Seren Cymru*, ii, pp. 6, 262, 382; wrtho i, ii, p. 382 ; wrtho ti, ii, p. 382 ; wrtho ni, i, p. 232; wrtho chi, i, p. 272; wrtho ti, etc., *Y Gweithiwr* (Aberdare) ; wrthw I, *Y Tyw. a'r G.*, ii, p. 66 ; wrtho i, i, p. 96 ; etc. In the Carnarvonshire dialect wrthaf is used : wrtha i, *Yr. Arw.* (Pwllheli), 17, 7, 56, wrtha ti, o wtha ti (cf. wth welad, wth y droull, wth y mhen i, wth i gilidd, wth ddwad, etc., *ib.* The omission or indistinct pronunciation of *r* is frequent, mostly in unaccented syllables, proclitics, etc., in the colloquial language), wrtha chi and wrtho chi, etc. In *Caban f'ew. Tomos* : wrtha i, p. 7, wrtha ti, p. 56 ; wrthat ti, wrtha titha, etc. Addit. MS. 31,060, f. 137*b* (N. W.) : wrthat i. Wrthaf may be explained like wrthof, etc. ; but as the pres. sec. in the Venedot. dialect ends in the plur. in -am -ach -ant (from -em -ech -ent, the alternating forms of -ym, -ych, -ynt), the -af-"flection" in this dialect can also be explained by wrthym, etc., following the example of the pres. sec.

[41.] IV. *Oc* : This preposition is not immediately compounded with the pronominal terminations, but the form ohon- is used before them, which has, with regard to its nasal, a parallel only in arn-af, if this is to be compared. In Zeuss, [2]p. 666, ohon- is said to represent an older *ocson, which is possible (cf. deheu) ; but the further comparison of Ir. á, as

(*l. c.*) is wrong. Ir. á, ass, is the unaccented (proclitic) form of the preposition es-, Welsh, eh- (Exomnus, ehofyn, esamain); cf. Zimmer, *Keltische Studien*, ii, p. 91. Ohon- is pre-Cymric; cf. Corn. and Bret. ahan- (preposition *a*, Vann. *ag*). I think oc (from) is identical with oc, ac (with), Ir. oc, ac, the intermediate steps, as regards the meaning of the preposition, being: with (sociat.)—by (instrum.)—from (without regard to an instrumental relation, denoting simply the origin). Son- I always thought to be of pronominal origin, connected with Welsh hwn, but I cannot prove it. Ohan- is very common, besides ohon-, and is due to the same causes as not a few other instances of *a* from *o*. Also ahan-, like the Corn. and Bret. forms, is met with.

[42.] I have not found a single example of ohan- in the Oxford *Mabinogion*, and in the texts printed from *Ll. Gw. Rhydd.* Other texts I have not examined strictly with regard to this question. Ohan- occurs in a manuscript as early as the *Book of Carm.*; cf. o hanaut te, Skene, No. 18. A few other instances of ohon- and ohan- are: *B. of Tal.*, o hona6t, Skene, No. 2; *B. of Herg.*, o honat titheu, Skene, p. 177; o hanei, o honom ni, p. 179; o hona6ch ch6i, p. 195; o honofi, col. 622; *B.* = *Tit.* D. 2 (*Venedot. Code*), o hanav, f. 1*a*; o hanaf uẏ, f. 70*b*; o hanaf uẏnheu, f. 66*a* (ohan- mostly used); *U.*, ohoni, p. 360; *V.*, o honei, f. 33*a*; ohon- mostly used in Addit. MS. 19,709, *Cleop.* B. 5; *Tit.* D. 22 (Dimet.): o hanot ti, f. 170*b*; o hanam, o hanam ni, f. 147*b*.

In later texts: Sal., *N. T.*: o hanof vi, f. 16*a*; o hanafi, f. 16*a*; o hanat, f. 74*b*; o hanot, ff. 5*b*, 11*b*; o hanam, f. 217. In the parts of the N. Test. translated by R. Davies ohon- occurs oftener than in the others; Huet: o hi (hanei), f. 393*a*; o honi, f. 391*a*; o hanoch chwi. In the 16th cent. S. W. Medic. MS., Addit. MS. 14,913: yr hwnn arverir o hana (*sic*) yn erbyn, f. 1*a*. In other handwriting: o hanynt, f. 11*a*; a bwyttaet gwrs a hanaw bob bore, f. 27*b* (o hanaw, ff. 27*a*, 29*a*, etc.); cf.

Rhŷs, *R. Celt.*, vi, p. 45. In parts of South Wales ahana -i (1st pers.) occurs.

[43.] As to -af and -of in the *Mabinogion* (1887), -of is extremely rare (o honof i, col. 836), whilst at least 10 -af and 11 -at occur. In the *Ll. Gw. Rhyddcrch*, -of is of much more frequent occurrence; cf. 7 -af, 8 -at, 8 -ot, 9 -am, 2 -om, etc.

[44.] On onaddunt, see § 16, 32. The Corn. anozo, 3rd sing. masc., anezy fem., aneze 3rd plur., and the Bret. anézhan, anézhi, anezhõ (Léon.), anehou, anehi, anehai (Vann.) show that -on from ohon- is pre-Cymric. I think it is due to the accent; *ohon-o-tú (see § 16) lost the second *o*, hence *o(h)notu, onaddu (dd not explained). Can *n* in arn be explained in the same way? (*are-son-, *ar-hon-, *ar(h)-nadú ?).

There occur in *S.* (Addit. MS. 22,356), *Cleop.* B. 5, and Sal., *N. T.*, some apparently "open forms", o anadynt, o honadynt. As they are found in prose texts, I am not able to decide whether they are etymological orthographies or whether ohon- has really been introduced into onaddunt from the other persons.

Cf. o anadynt, *S.*, f. 76*a*; o honadunt, *Cleop.* B. 5, f. 1*b* (2); o hanaddynt, Sal., *N. T.*, ff. 62*a*, 88*b*, 144*b*, 253*a*; o hanoddynt, f. 152*a*; o hanaddwynt, ff. 189, 208*a*; o naddynt, f. 71*a*; o hanynt, f. 195*a*; a hanynt, f. 38*b*; o hanwynt, ff. 32*a*, 53*b*, 88*b*. — Onaddunt occurs like the third pers. sing. pret. in -ws, said to be S. W., also in the Venedot. MS. *A.* of the Howel. Laws: o nahunt, p. 56; onnadun hui, p. 60; and onad*uunt*, pp. 63, 73, 75 (2), 77. On this -uunt I cannot rely, as it may have been misread for -unnt.

[45.] In the 16th cent. onof, onot, onofo, onom, onoch, onynt, are frequently used in Griffith Roberts' books. I do not remember to have found them anywhere else. He uses also honof for ohonof; so onof is from honof, and has, of course, nothing to do with the old onaddunt. Cf. *Athr. Grist.*: ar wneuthur honomi cwllys duw, p. 26; onofi, p. 5; onof o, p. 7; onoch, p. 7; onynt, p. 36; *Gramm.*, rhai honynt, p. (186);

onof i, p. 35; onoti, p. (161); onaw, p. (183); onofe, p. (95); onom, onyn, onynhwy, p. 52; onyntwy, p. 121, etc. At the same time monof (from ddim honof, (dd)monof) makes its first appearance (in Gr. Roberts' books). It is now frequently used in the N. W. literary language of no puristic aims. In the spoken language also, mo for ddim o is used; cf. Gr. Roberts, *Gramm.*, p. (389): moth henaint; Hughes, *An Essay on the . . . . Welsh Language*, 1822, gives mo (na ddywed mo hynny) as N. W.; Sweet, *Spoken N. W.*, p. 442: welisi môm tâd, mô dä dâd, etc.; na . . . . monun nhw, *Yr Arw.*, 17, 7, 56. Sal., *N. T.*, does not use monof; he very often has ddim hanof: na ddanvonei ef ddim hanynt allan o'r wlat, f. 50*b*; nid adwaen i ddim hanaw, f. 124*a*; ni wrandawawdd y deveit ddim hanwynt, f. 149*b* (pwy 'n hanoch, f. 147*a*). I have never met with *manof, and I think ddim hanof is S. W.; cf. Lewis Morris in Addit. MS. 14,923, f. 133*b*: S. W. ni bu ddim o hano fi = N. W. ni bum i; also in *Y Tracthodydd*, iii, p. 13: S. W. nid oes dim o hano i yn ei nabod (= nid wyf i yn, etc.); nid oes dim o hano fe yno ynawr; cf. *Seren Cymru*, i, p. 373: weles I ddim o nhad yn ddarllen un llyfyr eriod.

[46.] O heni, *B. of Carm.*, Skene, No. 13, 18; *U.*, p. 360 (Owen): o honi = *W.* o heni (*Cleop.* A. 14, *e.g.*, f. 98*b*); *Q.*, pp. 556, 559: o honei = *P.*, *P.* and *S.*, *S.* o heni (*ib. Q.* arnei—*P.* erni); *S.*, p. 602; *V.* = Harl. 4353: g6edy yd el yr eil heit o honei, and g6edy ydel y tryded heit o heni, f. 33*a*(erni, f. 30*b*); *B. of Herg.*, col. 737: o heni hitheu, o henynt (cf. ernynt, § 33); Owen, pp. 639, 676 (o heni, pp. 662, 667); *Bardd.*, i, pp. 24, 32, 102, etc.; *Llyfr Achau* (Breconsh., 1602), p. 17; *Seren Cymru*: o heni nw, iii, pp. 207, 266, 465, 544.

[47.] Onadu, *B. of Tal.*, Skene, p. 51; *B. of Herg.*, Skene, p. 264 (*ib.*, raedu, col. 735); *W.* = *Cleop.* A. 14: vn o honu o talu or tala6dŷr drosta6, f. 74*a*; *ib.*, pop vn o honu, Owen, p. 309.

[48.] In modern dialects: oedd llawer o nw 'n meddwi, Monmouthsh. (preposition *o*); o hono ihunan, o honon ni, o hono nina, o honun nhw, *Yr Arw.*; o hona i, o honoch chi, o honyn nhwthe, *Cab. f'ew. T.*; *Y Geninen*, i, p. 160: o honwyf (literary language).

[49.] V. *Do:* udu, udunt (3rd person plur.) are the regular Middle Welsh forms. I cannot help assuming that *y* in *ydu (do-) has been assimilated to the second *u* (udu), as a genuine *u* in udu cannot be explained in any way. In later Welsh, *y* and *i*, from the 3rd person sing., are reinstalled in the plur. (yddunt, iddunt).

Cf. udu, *B. of Tal.*, Sk., Nos. 51, 52; *B. of Herg.*, Sk., p. 265; uddudd = iddynt, interdum vddu, Davies, *Dict.*; *Cleop.* B. 5: vdunt; *Tit.* D. 22: vthvnt6y, f. 16*b*; *S.*: udynt, p. 592; ydynt, p. 594. Sal., *N. T.*: yddyn (often), yddwynt, f. 376*b*; yddwynt wy, f. 225*a*; vddynt, vddyntwy, etc.; Gr. Roberts, *Athr. Grist.*: megis y darfu iddynhwythau, p. 47; J. D. Rhŷs, *Gramm.*: iddint, yddynt, uddunt (dialect.); 3rd pers. sing. fem., iddei, iddî, p. 128.

In modern dialects: iddi nw, *Ser. C.*; iddinhw, iddint (Aberdare); iddun nhw, iddu nhw, *Yr Arw.*; âg ithi hi, *Cab. f'ew. T.*, p. 200.

[50.] In *Y Traethodydd*, 1869, p. 20, ymy, yty, yny, are quoted from E. Prys's *Psalms* (Merionethsh., first edit. in the Bible of 1630); the forms now used are, it is said, imi, iti, ini, and more emphatically, i mi, i ti, i ni. Perhaps these older forms are preserved in ethi, ethyn (cf. efo ag ethi hi, gydag ethyn nhw, with *e* for *ä* = *y*), cited in *Y Tracth.*, iii (see § 4), from N. W. dialects. L. Morris, Addit. MS. 14,923, f. 133*a*, has S. W. i fi = N. W. i mi; the same is given in *Y Tracth.*, iii, p. 13, and 1870, p. 412 (i fi, in Williams Pant y Celyn's *Hymns*). Cf. also *Seren Cymru*, i, p. 232, and i maes, i faes, i mewn, i fewn, etc.

[51.] VI. *Eidof:* Eiddof, einof, etc., seem to have taken their origin from the 3rd pers. sing. eiddo, a form very difficult of explanation. If y meu fi, the mine, is "the mine to me", fi

being in a dative relation to the poss. pron., eiddo is perhaps ei—iddo, "his to him". At any rate the possessive *ei* was believed to form a part of this form, as the poss. 1st pers. plur. ein was transferred into this form with the suffixed pronoun; einym, einwch, are, I think, much later forms than eiddo, and are formed after its analogy. I do not attach any value to ei 'ddaw in Sal., *N. T.*, as he has many merely etymological orthographies; cf. at yr ei 'ddaw y hun, f. 131*b*, a'r ei-ddaw yhun, etc. Salesbury also uses yddo, caused by the coexistence of the poss. pron. ei and y. Cf. canys yddo duw ydynt (duw ei pieu), f. 249; ar yr yddoch ychunain, f. 294*a*; nyd ydywch yddoch ych hunain, f. 249*a* (yr petheu eiddom, f. 325*b*; eiddwynt, f. 6*b*).

Davies, *Dict.*, has eiddo, goods, bona, orum; L. Morris, Addit. MS. 14,944, f. 79*b* (*Additions to Davies' Dictionary*), says it is a Dimetian word. It does not occur in the Carnarvonshire dialect; cf. Sweet, p. 442. In Spurrell's *Dict.*, also, the infin. eiddio and adj. eiddiog occur. Eiddof, einof, einwyf, etc., are given in the grammars.

[52.] There seems to have been a time when eiddo (Middle W. eidaw) was not very strongly connected in the mind of people speaking, or at least writing, with the preposition with suffixed pronoun, as idyaw occurs in almost every Middle Welsh manuscript.

Cf. *A.* (Venedot. Code): Kammereth paup er eidiau val kent, p. 53; eidya6 *U.*, pp. 303, 330; ae eidia6 ynteu, *S.*, f. 4*b*, Owen, pp. 595, 613; *B. of Herg.*, col. 589: yny eidia6 ehun; *Ll. Gw. Rhydd.:* eidyaw, p. 57; *Y Seint Greal:* yr eidyaw ehun, p. 411; yn yr eidiaw, p. 196; castell a vu eidyaw dy dat di, p. 300; or bei gyn chwannocket ef yr meu ac ydiw gennyf I yr eidyaw (printed eidywaw) efo, p. 431; *Cleop.* B. 5: eidiaw, f. 15*b*, etc.

I am not certain whether *y* (*j*) was really spoken here, as it was inserted indiscriminately by the South Welsh scribes, who did not pronounce it (-yon : -on, -yaw : -aw, etc.), and who therefore lost the proper feeling of where it was justified and

where not. So in Oderic's travels, in *Didrefn Gasgliad*, dwylyaw occurs several times (f. 122*b*, pp. 244, 245, 252; d6ylaб, p. 266); but I never found a preposition with suffixed pronoun inserting *y* (*j*), except tr6ydyaб, *Didr. Gasgl.*, p. 245.

C.—The Possessive Pronouns.

[53.] 1st sing. masc., my, fy, y, before consonants which have been nasalised, occurs very often since the sixteenth century. In the colloquial language *fy* or *y* are often omitted altogether, the nasalisation of the consonant alone indicating the poss. pron.

Cf. Gr. Roberts, *Gramm.*, p. 70 (302): mae 'n dda y myd and mae 'n dda myd for fy myd (byd); Addit. MS. 14,986 (16th cent.): gair ymron, f. 12*b*; *Cann. y Cymry:* 1672, p. 400: a gwella muched; *Cab. f' ew. T.*: yn y nghalon, p. 66, etc.

[54.] The forms of the poss. pron. 1st. pers. sing. before vowels are, according to Rhŷs, *Lect.*, [1]p. 52: N. W. *f* (f' enw), S. W. fyn (fyn enw), in North Cardiganshire, fyng enw.

Cf. Addit. MS. 15,059, f. 223*b* (1760): fy nwylyd fenaid, fy nwyl(y)d fenaid i (*ib.*, mynad, cerddad); *Yr Arw.:* ma nhewyth. *Seren Cymru:* newyrth, iii, p. 142; yn cal n ffordd, iii. p. 5; a newrth (Aberdare).

[55.] The following sentences quoted from modern dialects show the very curious nasal inflection of verbs:—*Caban f'ew. Tomos:* waeth gin i pwy nghlowo i 'n i ddeyd o, p. 61; ac ar hyn mi nhrawodd i yn y mhen, p. 61; waeth gin i pwy nghlowo i 'n deyd hyny, p 155. *Seren Cymru:* ac am ddeg yn y nos mi nhowlson i ma's, iii, p. 524; also *Seren Gomer*, 36, p. 584: A fi ngweles I weithian yn myn'd gyda lot o fechgyn. Here mi, fy (nasalising the verb) + verb + i (fi), seem to be formed after the analogy of ei + (*uninfected*) verb + ef; cf., *e.g.*, from Sal., *N. T.:* ac wynt ei gwatworesont ef, f. 14*a*; a hi ei duc y'w mam (yddy), f. 23*a*; ac ei cernodiesont (bonclustiesont), f. 45*a*, etc.; pan ei gwelwyd = pan welwyd ef,

etc. I have never found these syntactic anomalies in other texts.

[56.] Meu, teu, are not used now with substantives. This usage is frequently met with in Sal., *N. Test.*; cf. y tuy meu vi, y gairie meuvi a'r law veu vi (am llaw vy hun), f. 123*a*; cf. also Edm. Prys's *Psalms* (according to *Y Tracth.*, 1869, p. 205): fy anwiredd mau, y min mau (= fy min i), yr oes fau; yr ebyrth tau (= dy aberthau di); dy foliant tau; llawenydd hwn mau fi a gyflanwyd, etc.

[57.] The possessive pronouns, 1st and 2nd pers. plur., are an, yn, ein; ach ych, awch, eich. They all occur in Middle Welsh texts; cf. o nerth an brecheu ac yn kledyfeu, *B. of Herg.*, col. 620; o waet an harglóyd ni, col. 607; yn ach clusteu, *Ll. Gw.*, p. 260; yn aóch plith chwi, *Tit.* D. 22, f. 155*b*; ar ych llafur, f. 157*b*; y dodi aóch kyrff . . ., f. 156*a*, etc. A close investigation of their syntactic differences and relative age is much wanted. *An* and *yn* seem to be accented and unaccented forms like *ei* and *y*, preposition am- and ym-, etc. Ein, eich, are transformations of an, awch, after the *muster* of *ei* (3rd pers. sing.); the 1st and 2nd pers. plur. seem also to have followed their own mutual analogy.

[58.] *Ei* and *y* have been explained as being the accented and the unaccented forms (Kuhn's *Zeitschrift*, xxviii). In *Llyfr Gweddi Gyffredin*, 1586, pref. (see my *Beitr.*, p. 24, 3), S. W. *i*, *y*, is noticed. Davies, *Gramm.*, p. 179 (ed. 1809), gives the pronunciation *i* of *ei*; also Rhŷs, *Revue Celt.*, vi. The connection of this poss. pron. with *y* (do) is of much interest, as there exists a startling variety of forms, which are not all noticed in Zeuss[2]. I know o'e, o'e y, i'w, i'w y (i'w ei), iddei.

[59.] I. *O'e* (to his, etc.). This is the regular Middle Welsh form, used almost without exception in the *Mab.*, *Ll. Gw. Rhydd.*, etc. Some examples are: *B. of Carm.*, Skene, No. 18: inỳdel kinon iti oe chingueled; *Tal.*, Skene, 33: kórófoe yfet; Addit. MS. 19,709, f. 10*b*: ac yn menegi hỳnỳ oe

gedymdeithon; *Ll. Gw. Rhydd.:* y ymgeissaw ac ef ac oy rwymaw, p. 78; oy daly y danaw, p. 81; oy gwrandaw ef, p. 84; na deucy ef byth oe gynlawn lewenyd, p. 94; ac doyn oe grogy, p. 256; *Tit.* D. 22: kanys du6 ehun a annones yr ysgriuenedic rybud honn yr pechaduryeit hyt ar alla6r egl6ys pedyr a pha6l in runein oe rybudya6 amweith sul a g6yl, f. 158*b*, etc. *O'e* is also used in the 16th century, but I am not aware of later examples; cf. *Athr. Grist.:* beth sydd oi obeithio gentho, pref.; *Y Drych Christ.:* rhoi bustl idho oi yfed yn le gwin, p. 3; mal y mae llawer or lyfre hynn etto i'n plith ni oi gweled, f. C 1; Addit. MS. 14,913, 16th cent.: oe yuet; Addit. MS. 14,986, f. 14*b*: ni ai rwymwn ef oi ciste; 31,056, f. 30*b*: a gown a march oi wasnaethwr (*Araith Gwyan*). Gr. Roberts, who frequently uses o'e, o'i, says, in his Grammar p. (129): i'w is used in "sir y phlint" (ef aeth iw wlad), oi in Carnarvonshire (e dymchwelodd oi wlad, rediit in suam patriam). J. D. Rhŷs, *Gramm.*, 1592, gives i'w, y'w, o'e garu (p. 7); idh ei, o'i, i'w garu (p. 125).

[60.] II. *O'e y: L* (Dimet. Code), p. 200: ac ny ellir eu kymell o neb fford ytalu nac y erbynnyaw (gymryt, *I.*) dim dros (o, *I.*) alanas = *S.* 22,356, f. 7*b* (ac ny ellir eu kymell o n. ff.) y dala dim o alanas nac oe y gymryd; *Ll. Gw. Rhydd.* (*Bown o Hamtwn*): ac y gofynnawd hitheu idaw beth a dybyei ef am y palmer . . . . ac erchi idaw mynet oe y edrych, p. 142. These very rare forms are supported by the existence of i'w y, i'w ei; see below. Oe ei becomes also o'e (written once oe y in *Cleop.* B. 5: o doeth anghev yw vrawt oe ẏ weithret ef, f. 129*a* = *Myv. Arch.*, [2]p. 663*b*). There are in *Ll. Gw. Rhydd.* some very curious examples of oe ei used in the sense of "to his"; cf. ac annon dy archegylyon kysseg-redic yn eu kylch; oe eu diffryt rac tywyllwch. ac eu dwyn y deyrnas nef, p. 110 (to defend them); a gwedy hynny yr neuad yd aethant oe eu bwyt (to their meat), p. 152 (cf. ac yna yd aethant gwyr ffreinc o eu gwlat, p. 18; ac oe bwyt

yd aethant, p. 154); y sawl ny byryawd neit yn y mor oc eu bodi, p. 116 (he brained . . . those who did not leap into the sea to be drowned). If these forms were to be relied upon, all that has been said and that will be hereafter put forward on the subject of oe, would be a failure *ab initio*. But I cannot make the sense of "to his" and "from his" agree; and so I think that, o'e being the common result of both do ei and oc ei, some mistakes were occasionally made by transcribers, who wanted to use *oc* for *o*, and did so at times in the wrong place.

[61.] III. *I'w*. Y'w, i'w, is now the only form of the literary language, except in South-Welsh books, where iddei may be found. Examples are needless.

[62.] IV. *I'w y, i'w ei*. The nearly constant use of yw y forms the chief peculiarity of the language of the *Dares Phrygius* in Cott., *Cleop.* B. 5. This text is not connected with the other parts of the MS., on which see my *Beitr.*, pp. 13, 14, 16.

> Cf.: pantus a 6ynegis y priaf ac a danllewychws yw y gyfnesseiu-yeit y petheu a glywssei ef gan euforbus y dat, f. 225*a* 1; priaf a rodes kennat yw lu (y before lu is erased: the upper part of it may still be discerned), f. 225*b* 1; priaf a an*n*oges yw y 6eibyon, f. 223*b* 1; y gribdeilyaw elen ac yw y dwyn ganthunt, f 226*b* 1; yw y logeu, f. 226*b*1; ac a erchis yw y gedymdeithyon, f. 230*b* 1; ac a erchis dyuyn*n*u anten*n*or yw y (sc. poluxena) cheissyaw ac yw y dwyn attaw, f. 249*a* 1; and in eight other places.

In other places y eu is used: ac a ffoassant y eu kestyll gwyr troya, f. 239*a* 2; a gwedy dyuot gwyr groec y eu lluesteu, f. 239*a* 2, etc. The only other manuscript in which I found such a form is Addit. MS. 19,709 (*Dares Phrygius, Red Book version;* see my *Beitr.*, p. 14): Ac ynteu a erchis y6 y 6ab a oed yn sefyll gyt a hi gal6 ector drae y gefyn, f. 4*b* = *B. of Herg.*, col. 17: ac ynteu a erchis y vab a oed ynsefyll gyt ahi gal6 ector draegefyn.

[63.] Such forms are not wanting in the modern dialects.

In the passage quoted above, § 14, from *Trysorfa Gwybodaeth*, 1770, i'w eu gilydd, i'w eu dwylaw, are mentioned. In *Cadwedigaeth yr Iaith Gymraeg*, Bala, 1808 (according to the Brit. Mus. Catalogue by Dr. Owen Pughe), on p. 26 are given: poss. ei, Venedot. i; i'w, iddei, "ac arferid wy yn fynych gynt", h. e. i'wy. Also in *Y Traeth.*, iii, p. 14, and in D. S. Evans, *Llythyriaeth*, i'w ei, i'w eu, are given as forms to be avoided!

[64.] V. *Iddy, iddei—iddeu.* These forms are said to be peculiar to the Gwentian dialect; they are of frequent occurrence in Gwentian texts since the 16th century. Of older examples, if *Liber Landav.* be excepted (on which see below), I am only aware of a few in the Dimetian MS., *Tit.* D. 22; cf. pobun yth ygilyth, f. 9*a*; ac yny rodi yn holl iach id y vam (*B. Dewi S.*), f. 150*a*. In Sal., *N. T.*, yddy is often given in the margin, but in Huet's *Gweledigaeth Ieuan* it is ordinarily in the text.

Cf. y ew duy ehun (yddy), f. 13*a*; a 'hi ei duc y 'w mam (yddy), f. 23*a*; yw (yddy) vrawt, f. 289*a*, etc. Huet: yw ddangos yddy wasnaethwyr, f. 373*a*; yddy wasnaethwr, yddy (yw) lle, f. 387*a*; yddy (yw) wasnaethwyr y proffwydi, f. 384*b*, etc. *Y Drych Christ.*, 1585: ny bythont yn perthyn idd eu gwlad nhwy (printed nhyw); ynhwy a roesont . . . y groes idhy dwyn ir . . . lle, f. 31*a*; a roesont idho idh ei yfed, f. 31*b*, etc. Addit. MS. 14,921, 16th cent. *(John Maundeville's Travels)*, Gwentian dialect (see my *Beitr.*, p. 33): yddy chyssany, f. 4*b*; yddy fwytta ac yddy loski, f. 10*a*; yddy gweddie, f. 10*a*; yddy bwyta, f. 11*a*; yddy ben y hyn, f. 14*b*; yddy chwâer, f. 23*a*; yddy ddiskiblon, f. 24*a*, etc. (yw gladdy, f. 30*b*; yw pene, yw gilidd, etc.). *Medd. Myddfai:* a dyro r claf iddei yfed, p. 92; dyro 'r plentyn iddei yfed, pp. 99, 100, etc. *Bardd.*, iddei galw hi, i, p. 10; pp. 14, 54, 94, 122, etc. *March. Crwydr.* (ed. D. S. Evans): idd eu delw hwynteu, p. 7; idd ei fam, p. 150; yn nessaf ydd y croen hoeth, p. 257 (= y 'r, see below; hoeth for noeth is S.W.). *Cann y C.*, 1672: idd i weison, p. 121; idd i eglwys, p. 291; idd eu plant, p. 294; St. Hughes: idd i bwytta, etc.

J. D. Rhys, *Gramm.*, see § 59; Davies, *Gramm.*, p. 173 (ed. 1809) i'w = Dimet. idd ei, eu (also Richards, *Gramm.*, 1753, p. 58); Pughe,

in Coxe's *Monmouthsh.*, 1801: Gwent. iddei ben = Venedot. i 'w ben; Hughes, 1822: S.W. aeth iddei dy; *Dosp. Edeyrn*, § 1260: Gwent. and Dimetian iddei; in the dialectal list, however, it is only said to be Gwentian. Cf. also *Y Traeth.*, iii, p. 14.

In modern dialects: iddi fam, iddi mham (Aberdare; mh is S.W.). Iddei, iddeu is always used by Iolo Morganwg in *Y Cymmr.*, iv, pp. 101-5 (Glamorgansh.); beth sydd genych chi iddu wed (= i'w ddywedyd) yn awr (Llanelli); idd i hercyd nhw shatre (*Y Bedyddiwr*, viii, p. 108, from Monmouthsh.; shatre = tu ag atref; hercyd is S.W.), etc.

An accurate delimitation of the parts of South Wales in which iddei is used, would be of great interest for the localisation of many manuscripts, etc.

[65.] Iddei for i'w caused, in the South Welsh modern language, *i* with the article (i'r) to be supplanted by idd y, idd- being abstracted from idd-ei. In *Traethawd ar Iawnlythyreniad . . . . . yr iaith Gymmraeg*, gan John Jones (Rhydychen, 1830, 8°), idd and odd are said to be regularly used in the S. W. vulgar language before the article: awn idd y tŷ, for i'r ty or i y ty (this latter form is only a construction of the author). D. S. Evans, *Llythyraeth*, mentions odd ei, odd eich, odd eu, for o'i, o'ch, o'u; and iddei, iddeu, iddein, iddeich, iddy, for i'w, i'n, i'ch, i'r. Rowlands, *Gramm.*, [4]p. 118: ydd y tŷ, odd eu tai. These forms really occur in the literary language of South Welsh periodicals: cf. *Seren Gomer* (Swansea, 1830), p. 80: gyda phob parch idd eich gohebydd; xxiii, p. iv (written by the editor): idd ein gohebwyr; vol. v, p. 364 (1822): neu cyfieithiad W. S. ac y Dr. M. odd y Bibl Cymreig; ib. Dr. Pughe is said to write always idd yr; vol. xxvi, p. 271 (1843): some write am beth ag oedd yn bodoli, for am b. oedd yn b., odd y tŷ, odd ei ben, idd y dwfr, etc.; *Y Bedyddiwr* (Cardiff), 1851, p. 10: ac a adroddodd yr achos oddei ofwyad. These forms are not difficult of explanation. Iddei, iddeu, was separated into idd- and the poss. ei, hence idd with other possess. pronouns and with the article (idd ein, eich, y). Oddei, of course, follows iddei, as the full form of

the preposition is oc. Odd- in oddei was either wrongly abstracted from oddiwrth, oddiallan, etc. (: iwrth), or—and this is more probable—oc ei was transformed into odd ei after the model of idd ei, by reason of the meanings of the two prepositions (to and from) being strictly opposed to each other. Such contrast of meaning very often contributes to the mutual assimilation of two words or forms; a large number of examples of this kind of analogy were collected by Brugmann in his article on *ἐνί, ἐν, εἰς* (*Berichte der Sächs. Ges. der Wiss.*, 1883, pp. 181-195). Irish examples are sósar —sinser, tess—túaid, etc. (see Stokes in Bezzenberger's *Beitr.*, ix, p. 92); cf. Welsh asswy and asseu—deheu.

[66.] In *Liber Landavensis* some instances of iddy seem to occur. This is not surprising, as the probable explanation of iddy, iddei, requires the assumption of the existence of the initial *d* of the preposition, which is indeed sometimes kept in *L. Landav.*, a Gwentian text. I should put full confidence in these forms, if this text were more carefully edited and from the original manuscript, still in existence. In the great charter on pp. 113, 114: ac idythir hac idi dair (of eccluys Teliau). In the same charter: har-mefyl har sarhayt, etc., a guneel brennhin Morcanhuc hay gur hay guas (and his—) dy escop Teliau hac dy gur (to his—) hac dy guas (to his—); ha diguadef braut diam y cam a diconher dy escop Teliau ha dy (to his) gur ha dy guas. If these dy, "to his", are to be relied upon, they are forms of very great importance, and, as far as I know, unique.

[67.] So we find o'e (o'i), i'w, o'e y, i'w y (i'w ei), y ei, eu, iddy (iddei), and perhaps dy, used to express "to his, her, their." In the following paragraph I will outline some guesses on the connection of these apparently disparate forms. The chief difficulty is the form of the poss. pronoun. *Do-í becomes *di (cf. Corn. dy, Bret. de, and probably Welsh dy in *L. Landav.*). To this, at the time when the initial *d*

still existed, at least in some positions (sandhi), as in *L. Land.*, di was prefixed, giving di-dy, i-dy, later iddy, and, later, in the accented form of the poss. pronoun, iddei, iddeu. Cf. Ir. chucum, chucut, etc.? Dó-ei, do-i, gave o'ei, o'e, o'i, which existed till the 16th century, if not later. The reason of its disappearance is probably the exclusive use of o'i, o'e, for "from his", after oc (oc ei) fell out of use in North Wales. In South Wales iddei prevailed, and oddei for oc ei followed its analogy. The explanation of i'w offers by far the greatest difficulties. Rhŷs, *Revue Celt.*, vi, p. 57 *et seq.*, explained bwy in bwy gilydd, etc. (or mor bwy gilydd, etc., often in Middle Welsh texts), from po-i (i being the poss. pronoun). The colloquial form is bw. In the *Book of Tal.*, Skene, pp. 138, 154: y ren r6y digonsei, r6y digones; r6y goreu, p. 158; n6y kymr6y, p. 147; rwy golles, *Myv. Arch.*, ²p. 160*a* (*Cynddelw*), etc.; cf. Rhŷs, *Revue Celt.*, vi, p. 50 *et seq.*: rwy-, nwy-, are rho-, no-, and the infixed poss. pronoun *i*. The conditions of accent, etc., under which in pwy, rwy-, nwy- wy, sprang from *oi are not known to me; but these examples enable me to assume *do-i (to his) becoming under certain circumstances *dwy, *wy (*d* lost). There exists ry6goreu, *B. of Herg.*, Skene, p. 233, confirmed by Rhŷs, *l. c.* If this form is to be trusted, and if others similar to it exist, it would be possible to assume yw (written y'w) to come from *wy (do-i). But I prefer the following explanation: the loss of the initial *d* is certainly due to the influence of the different final sounds of previous words and their greater or lesser syntactic connection with *do. If, therefore, di exists in so late a MS. as *L. Landav.*, this is no argument against assuming a much earlier loss of *d* in this preposition in certain positions. To this *wy, as in i-dy *dy, *y* was prefixed, giving *dywy, *ywy. The usual forms, y'w, i'w, are to be explained like bw from bwy, -ws (3rd pers. sing. of the s. pret.) from -wys. By the way, I think this South Welsh -wys to be formed after the analogy

of -wyt (part. pret. pass.), since -as -es -is, and -at -et -it (-wyt) coincided in vowel. -Wyt itself is not clear at all; it seems to be a wrong abstraction from the part. pret. pass. of the verb substantive, containing, besides the suffix, a part of the stem of the verb. The question now rises as to oe y, yw y, and i'w ei. It is a very seductive supposition, to take yw y in MS. *Cleop.* B. 5 (see § 62), for the y-wy which I thought to be the source of y'w, like -wys, so often written besides -ws. Is the modern i'w, ei, eu the successor of an older i'w-y, like iddei, iddeu, and the older iddy? Or was i'w too obscure, and ei, eu reintroduced to enforce the possessive meaning? And is this perhaps also the case with yw y in *Cleop.* B. 5? Oe y almost points in this direction, if it is to be relied upon at all, of which I am not wholly convinced. I am not able to decide this question, but this does not tend to disprove the other assumptions. In conclusion, I would draw attention to py (or mor by gilydd), occurring besides pwy (bwy, bw); bwy (bw): by, correspond exactly to *wy (y'w y, y'w): dy (*L. Land.*, Corn., Bret.; i-dy in South Wales).

As to the explanation of i'w by Rhŷs, *Rev. Celt.*, vi, if it is to be preferred to that proposed above, I would rather explain the *v* in the poss. 3rd pers. sing. by an analogical transfer from the teu (*tevos) of the 2nd pers. sing., as was the case with meu (1st sing.), and Ir. mo (see Kuhn's *Zeitschrift*, xxvii, p. 401, note 1).

D.—The Relative Pronouns.

[68.] The "relative" pronoun *a* in its double function as simple relative and as so-called verbal particle (in constructions where its original demonstrative sense has faded away —see Zimmer, *Kelt. Studien*, ii, p. 59) is supplanted by *y* in South Welsh, more especially Gwentian texts, since the 16th

century—at least, I am not aware of any earlier instances. As to the explanation, see perhaps Rhŷs, *Lectures*, ²p. 147. *Y*, said to be the form of the oblique cases of *a*, has exceeded its proper domain of use; the reasons and the history of this analogical transgression are obscure to me.

Cf. *Llyfr Gweddi Gyffredin*, 1586, pref.: "*a* being relative or a voyce expletive for *y*, not used to them of South Wales"; and "*y* being rel. or a kind of expl. for *a*, vnto the North Welsh readers." J. D. Rhys, *Gramm.*: mi a garabh, peth a gaffer, and mi y g., p. y g. Davies, *Gramm.*, p. 182 (1809): Dimetian mi y garaf (also in Richards, *Gramm.*, 1753, p. 60). Williams, in *Dosp. Edeyrn*, § 823 and § 1116: Dimet. *y* for *a* (probably meant to denote South Wales in general, as always in Davies), and in the dialectal lists: Gwentian mi y garaf.

[69.] Sal., *N. Test.*, uses *y* very often for *a*; *e.g.*, pa beth y dderbyneist ac y glyweist;—am y pethe y ddywedesit yddynt can y bugelydd, f. 83*b*; ir apostolon y ddetholesei ef, f. 170*a*; y gwyr y ddodesoch yn carchar, f. 177*b*; am y pethae hyn y ddywedwn, f. 178*a*; yno y gesodesont (yd anvonesont) wyr y ddywedent; ni y (= ei) clywsam ef yn llavaru . . . ., f. 179*a*; etc. In Huet's *Gweledigaeth Ieuan* it occurs even more frequently. Cf. yr hon (sc. gweledigaeth) y rroedd dyw yddo ef yw ddangos yddy wasnaethwyr yrrein y orvydd yn vyan ddyfod y ben; ac y ddangosoedd gan y angel yddy wasnaethwr Ioan (ac ef y ddanvonoedd); yr hwn y dystolaethoedd o eir dyw ac o dyst. I. Chr. . . . ac o pob peth ar y weloedd ef, f. 373*a*; ac ef y ddayth ac y gymerth y llyfr, f. 379*a*; a' phwy y ddychyn sefyll, f. 380*b*; (= a phwy a ddichon sefyll, ed. 1873); happys ywr neb y ddarlleyo ar rrei y wrandawant geyryey y bryffydolaeth hon, f. 373*b*, etc.—

Also frequent in Addit. MS. 14,921, 16th cent. (*John Maundeville's Travels*, Gwentian dialect); Addit. MS. 15,038, f. 78*b*: am y wneythochi ero = Addit. MS. 14,973: am a wnaethochi erof; *Llyfr Achau* (Breconshire, 1602), Edward Kaer yn Arfon *Yr Ayle y Bryodes*

Elsbed, ii, p. 11 : ar wraig hono y fyssai yn briod a—, p. 39 ; Tydwal . . . y fraethwyd yn y glyn . . ., p. 16, etc.; Addit. MS. 14,973 (Rees Prichards, *Poems*, 1640) : am bob gweithred ddrwg y wnelom ar gair ag y ddwettom, f. 102*b* ; 'r maint y wneitho y, f. 65*a*, etc.; *Cann.* ofer *y Cymry*, 1672 : mae yn vffern fil o filiodd—o wyr Ifainge y bwrpassodd (a fwriadodd)—yn eu henaint brudd difaru—heb gael arfod wneuthur felly, p. 108 ; tâl yn gywir am y gefaist, p. 173 ; a hyw 'n ôl y wers y ddyscont, p. 229 ; cynta peth y wnel dy ddwylo, p. 264, etc. (see pp. 234, 261, 321, etc.). In some of the manuscripts used in the critical edition of three of Iorwerth Vynglwyd's poems (in *Y Cymmr.*, vol. vii), p. 185 (er a wnelom) : B. 10, y nelon ; (i alw a wnaid o lynn nedd) : R, i naid ; B 10, p. 187, llyma gowydd y wnaeth I. V., p. 187 (pa vn a ofyn pa nwyf) : B 10, y ofyn ; p. 191 (a ddvg, relat.) : R, i ddvg, L, y ddyg ; (S 1 a helm a ddwg haul) : L, helem ü ddwg hael ; p. 193 (düw a ddowad) : L, ü ddwad ; L, er edn ü elwir üdwyf, etc.

E.—The Demonstrative Pronouns.

[70.] Hyn, hynny, are said to be used in South Wales for masc. and fem. both. See Davies, *Gramm.* (Zeuss, [2]p. 394), *Y Traeth.*, iii, p. 10; Williams, *Dosp. Ed.*, § 1274. In Addit. MS. 14,921 (16th century, Gwent.), yr hwn (rwn) is used at the beginning of a relative sentence for sing. and plur. Cf. yr apokalyps yr hwn sydd yny bibyl, f. 3*a* ; yr syttai . . . . yr hwn sydd . . . ., f. 3*a* ; or holl ilonds yr hwn oedd yddi hi, f. 4*b* ; a ffob reliks rwn oedd, f. 21*a* ; y llethyr[c] yr hwn, f. 47*a* ; llawer o ilonde a thiroedd . . . . yr h*w* fydde ryhir draythy o hanynt, f. 48*a*. Also hwnnw : y tirredd hwnw, f. 13*a*.

[71.] Hwna, hona, are of frequent occurrence in the modern language. They are formed after the model of yna. Hwno also occurs, but very seldom. Cf. Sal., *N. Test.*, hwnaw (pron. hwno, as he writes also ynow, o ddynow, f. 4*a*, 98*a*, 104*a*, etc.), f. 7*a*, 40, etc.

[72.] These pronouns are variously altered, if they are used as proclitics or enclitics. Gweithian, noson, rŵan, are the results of gweith—hon, nos—hon, yr-awr—hon. Cf. gweithon,

nunc, Zeuss, ²p. 618; gweithon and gweithian, Spurrell's *Dictionary* (now). *I* was most probably introduced from the plur. gweithiau, after the fact of gweithon, gweithan being a compound of gweith and hon had been forgotten. Noson, f. night time, certain night, one night, Sp., *Diet.*

[73.] Yrŵan, rŵan, existed as early as in W. Salesbury's time, who writes (*N. Test.*) yrwan, f. 352*a*. Therefore all other orthographies, apparently intermediate forms in Salesbury's *N. Test.* and in some later manuscripts, are forms of no real existence, tending to reconcile in writing the spoken rwan and the literary yr awr honn. It is, however, of interest to record them, as they clearly show how little in many instances apparently genuine and phonetic spellings in later manuscripts can be relied upon.

Cf. Sal., *N. Test.:* yn yr awr honno, yr awr hon (ynawr; this is S.W.), f. 59*b*; yr awrhon, f. 5*a*; yr owrhon, f. 159*a*; ac owrhon hefyt, f. 325*b*; yr owron (Huet), yr owhon, ff. 235*a*, 239*a*; yr owon (nawr), ff. 107*a*, 167*b*, 175*a*; ynawr (yrowan), f. 103*b*; yrwan, f. 352*a*; Gr. Roberts, *Athr. Gr.:* yrowron, pref.; *Y Drych Christ.*, yr owran, f. A2. Addit. MS. 14,986 (16th cent.): yn r awr hon, f. 20*a*; yr awr hon, yr owron, ff. 20*b*, 35*a*; yrowan, ff. 14*b*, 30*a*, 32*b*; yr wan, f. 29*a*. In this text, a religious drama, on which see my *Beitr.*, p. 19, 5, the metre (verses of seven syllables) helps to establish the original (S. W.) text, cf. f. 27*a*: yr ywan wrth orchymyn vynhad i—Iddwy vi yr ywan yn kodi, where 'nawr for the bisyllabic rŵan must be read. In other manuscripts of this text: Addit. MS. 14,898, f. 70*b*, rowran; Addit. MS. 15,038, f. 62*b*, yr owan = rwan in 14,973 (yr owan, f. 5*a*), etc.

E. Lhuyd gives N. W. yrŵan, S. W. ynawr. All other sources tend to confirm this. In *Seren Cymru*, i, p. 192, a "Northman" is laughed at on account of his rŵan.

[74.] Hynny is an enclitic after prepositions, etc., and after y rhei, and is much shortened and altered in the colloquial language. Cf. *Seren Cymru:* am 'ny, iii, p. 224; fel 'ny, iii, p. 186 (*ib.*, fel 'ma, iii, p. 227; fel 'na, i, p. 162; y siop dma, *Seren Gomer*, xxxvi, p. 37); *Yr. Arw.*, erbyn hui, 17, 7, 56, etc.

[75.] J. D. Rhŷs, *Gramm.*, gives for the literary y rhei hynny (and hyn): yr hain, 'rhain, yr heinei (?), yr heini, yr heiny, yr hai, 'rhai, 'rheieu (five times); o'r hai, o'r r'hai, o'r r'heieu. Davies, *Gramm.*: yr rhai 'ny, rhei 'ni; this was wrongly separated yr—heini, hence "heini barbare"; cf. yngaser i (razor, Powel, *Dimetian Loanwords*, p. 29, etc.; ogla = arhoglau, rhoglau, Sweet, p. 431, etc.). Gambold, *Gramm.*, p. 94: rhei 'ni, rhei 'ny, rhai 'n. Sweet, *Spoken North W.*, p. 442: rhəin, rhəiny, rhəina.

Cf. Sal., *N. T.*: yr ei, f. 171*b*; y 'rhe 'ini, f. 111*a*; Huet: y rrein, f. 385*a*; yr rein, f. 382*a*. *Athr. Grist.*: yr heini, p. 33. Addit. MS. 14,921 (16th cent., Gwent. dialect): râi, f. 55*b*; yrhai, f. 13*b*; yrahai, ff. 10*b*, 42*b*; ar hai, f. 42*b* (and), arhâi, f. 59*b*; or râi hyny, f. 29*a*; sef oedd raini, ff. 40*a*, 55*a*; y raini, f. 33*a*; ac ar yrhaini, f. 55*a*; ar raini, f. 39*b*; ar haini, ff. 36*a*, 36*b*, 55*a*; arahini, f. 57*b*; arâhini, f. 55*b*; arhin oll, f. 9*a* (and). Addit. MS. 14,986 (16th cent.): yrheini, f. 12*b*; barna hyrein i, f. 15*b*.

[76.] In the colloquial language y rhai hyny is also used after substantives, instead of hyny alone. Y dyddiau rhain, y munudau rhain, are quoted in *Seren Gomer*, 1818, p. 328; y geiriau rhai 'n, *Y Beirniad*, iii (1862), p. 344. Cf. Rowland, *Gramm.*, [4]p. 51; *Cab. f'ew. Tomos*, y briwars (Eng. brewers), rheini, etc.

[77.] Demonstrative pronouns are proclitics before some local adverbs: nacw = hwn acw (Sweet, p. 442), nwne = hwnw ene in Merionethshire. Cf. *Cab. f'ew. Tomos*, dwi'n meddwl y try nwne allan yn dderyn go dda, p. 66 ("troi allan", to turn out); neno fy nain, Holyhead (*Punch Cymraeg*, No. 3, p. 3) = hon—eno. Cf. ene, *Cab. f'ew. T.*, pp. 18, 47; dene, pp. 7, 9, 345, etc. The counterparts of nacw, etc., are wnco, onco, ynco = hwn (y)co, hon (y)co, caused by the different position of the accent (hynco, D. S. Evans, *Llythyr.*, index). Wnco, onco, are said to be S. W. (D. S. Evans).

F.—The Interrogative and Indefinite Pronouns.

[78.] Pwy (cf. poebennac, MS. A. (*Venedot. Code*), p. 41; puebennac, p. 42) is used in certain texts to denote things as well. In the *Book of Herg.* it relates to collective nouns, comprising a number of persons; *e.g.*, col. 562, pбy y vydin burwenn racco; col. 763, y wybot pбy y niuer racco; but also col. 558, dywedy di ynni pбy dy lyssenб. Pwy is used almost exclusively (and pa given in the margin by the editor) in *Cann. y Cymry*, 1672; cf. pwy ddaioni, p. 254; pwy faint (pa), p. 256; pwy llês (pa), pwy bethau (pa), p. 292; pwy wlad, p. 362; o bwy le ei ceisiwn (pa), p. 373; etc.

[79.] Pwy un, py un, become pwy'n, py'n. Cf. pwy'n yw hwn, a—Sal., *N. T.*, f. 95*a*; pwy'n a pha ryw wreic yw hon, f. 94*b*; pwy'n pynac a ddaw, f. 92*b*. Lewis Morris, Addit. MS. 14,944, f. 138*b*, quotes from John ap Howel: Bun bengall bwynbynnag oedd; notice the *eynghanedd*. Addit. MS. 14,913, f. 58*b*: pyn a vo y klwẏ, aẏ—aẏ—. In the *Book of Herg.* occurs pun: pun wyt, col. 680 (pa un).

[80.] Pa and py, in pa achaws, pa ryw, etc., are used apparently indiscriminately in a number of old texts. Both often occur close together. A special investigation of Middle Welsh manuscripts is needed with regard to this question. I will only note that in some parts of the Mab., *Iarlles y ffynn.*, *Per. ab Efr.*, and *K. ac Olwen*, py is extraordinarily frequent, totally outweighing pa.

> Cf. col. 637–652: py weidi yб hбnn, py diaspedein yб hбnn, py drбc yб hynny, py derб itti, gofyn . . . py beth a holynt, etc., at least 10 times; col. 661–702: y wybot py gyfranc yб yr eidaб ef, py gybellet odyma yб y cruc, etc., 5 times; col. 811–814: py liuy di, py drбc yssyd arnat ti, py ystyr, py hyt bynnac; and col. 831–837, 5 times, etc.

[81.] Paham,—Zeuss, ²p. 399 (pa-am),—becomes pam; p(a)ham, p(h)am being the intermediate forms, as the fol-

lowing similar facts tend to show. Pahar (A., *Venedot. Code:* pa *har* emae macht ae *ar* peht mauur ay *ar* peth beccan, p. 56; pa*har* emae ebridiu ef ae *ar* pedeirarugein ae *ar* keniauc, p. 64) = pa ar as pa am; pyr seems to be pa-yr, cf. gvae vi pir wuuf ar di kivuolv, *B. of Carm.*, Skene, p. 43; guae ti din hewid, pir doduid imbid, *ib.*; guae uinheu pir deuthoste imgotev, No. 6; pyr na threth6ch traetha6t, *B. of Tal.*, No. 7.

[82.] Pa han: o ba han y daw ffydd, Sal. *N. Test.*, f. 234*a* (whence). I suppose han to be identical with han- in hanfod, and both to be = ahan, ohon, the preposition oc with the obscure -*son- (see above, § 41). Whether this -son- be of pronominal origin or not, at any rate ohon- is pre-Cymric, and the alteration of *cs into *h* and the use of ohon- with suffixed pers. pronouns necessarily destroyed the perception of its origin, and it was treated like an independent preposition. The loss of the unaccented *o* is not irregular; cf. mae, nachaf, moes(?), gwneuthur, etc. This assumption will probably be strongly supported by a form in the oldest Venedotian MS. *A.*, if there be no error or misprint: pa hon emenno dystrihu etestion, p. 77 = bahan in MS. *J.*, py ford in MS. *D.*

[83.] Pan (whence) is used in Middle Welsh texts in a peculiar manner at the commencement of an affirmative sentence, after it has been used regularly in a preceding direct or indirect interrogative sentence. Cf. ba hid ei dẏ a phan doit. Ban deuaw o caer Seon, *B. of Carm.*, Skene, No. 35; *B. of Herg.*, col. 886: a govyn ida6 o pa le pan hanoed; panhan6yf i o ffreink (*Bown o Hamtwn*); col. 612: o ba le pann dathoed. ac o freinc pan6yf; col. 661: pa le pan deuy di; pan deuaf o lys arthur; py le pan doci; pan deuaf o . . . . col. 665, etc.; *Ll. Gw. Rhydd:* . . . . o ba le pan dathoed; ac o ffranc pan wyf, p. 8; cf. pp. 124, 132, 142, 144, etc. This construction involves a kind of attraction, as it is called in classical grammar. It is impossible, on account of Ir. can (whence),

to explain pan in o ba le pan as pa—han, like pam, etc., though all other circumstances are apparently in favour of this.

[84.] Pawedd becomes in the colloquial language pwedd, bwedd; cf. bwedd y gallsei, *Cann. y Cymry,* 1672, p. 325. This illustrates the origin of pam from paham, and shows that pôdd from pa fodd went through the intermediate form of *pfodd; cf. p'odd, Sal., *N. Test.* (I have lost the reference to the f.); pôdd, J. D. Rhŷs, *Gramm.*, p. 128; bodd y chwi = pa fodd a ydych chwi (Hughes, *An Essay on . . . the Welsh Language,* 1822, p. 30, from South Wales). Another example of an *f* apparently lost between vowels, but really dropped to facilitate the pronunciation, after a consonant (cf, tf, pf), is dôd, from dyfod by the medium of *dfod. *Dfod was dialectally altered in another manner: dwad; the awkward collocation df being thus avoided also. Cf. also cyfodi, codi, and cwad, like dwad, from *cfod. Dwad occurs in *Y Dryeh Christ.*, f. B 1*b*, *Cann. y C.*, p. 61, Williams Pant y Celyn, *Yr Arweinydd, Caban f'ew. Tomos,* etc. On cwad, cf. Addit. MS. 15,038, f. 60*b*: kwad i vyny = 14,973 (the same text), cwad i fynu; 15,059, f. 223*a*. On *w* from *f*, cf. sgwarnog = ysgyfarnog, sgweny = ysgrifenu, cwarfod = cyfarfod, etc., in North Welsh dialects.

[85.] Pynnag in pwybynnag is a most interesting word, common to Welsh, Cornish, and Breton. There exists a Welsh dialectal form, cynnag, which is extremely seldom met with. I will first illustrate the forms and usage of pynnag by a few examples.

Cf. pa uacht panaac a vrthego, Venedot. MS. *A.*, see Zeuss, ²p. 400; *L.* (*Dimet. Code*), p. 198, p6ybannac; *S.* (Addit. MS. 22,356), P6y bynaac syrhao y gilyd 6erin y pedeir g6lad hynn . . . taled pedeir bu, etc., f. 104*a*. These are the only examples I know of *panaac*.

Tit. D. 2 = *B.* (*Venedot. Code*): a ph6ebennac, f. 5*a* (*ib.*, enteu, henny); Harl. 958 = *T.*: p6y bynhac hagen ny bo ida6 etiued o gorff, f. 49*a*; kanys ympeth bynhac y bo breint yn yr vn ry6, f. 25*a*; *B. of Herg.*: a ph6y varcha6c bynhac a vynnei bot—, py beth bynhac ar y fei o nerth yno (col. 175, 178); Addit. MS. 19,709:

py di6 bynac y bo haelder aniana6l—; *Ll. Gw. Rhydd.:* a phy gyhyt bynnac, p. 195; pa gyhyt bynnac, p. 173.

Sal., *N. Test.:* a phwy pynac a'r ny's derbyn chwi, f. 15*a*; a'nd (=ond) pynac a dyngo i'r offrwrn—, a pha tuy pynac ydd eloch iddo, f. 97*a*; am yr holl pethac bynac a'r a roddeist imi, f. 161*a*; y sawl bynac na does ganthynt y ddusc hon, f. 376*a* (Huet). Addit. MS. 14,986: pwy bynac ag a ddysgo y kylandyr hwnn, f. 8*b*; *Bardd.*, i, p. 334: bynnacryw o beth y bo hynny.

[86.] The modern forms, which I am about to record, require an explanation in two particulars: bynna occurs besides bynnag, and bennag, benna, are found in South Welsh dialects.

Cf. *Cann. y Cymry*, 1672: i beth bynnag fo duw 'n ddanfon, p. 206; and crêd beth bynna ddweto 'r ffeiriad, p. 404; pwy bynna fytho, p. 238; ple bynna'r elwyf, p. 324; pwy bynna geisio maddeu, p. 82, etc. Addit. MS. 14,973 (1640, S. W.): beth binnag; E. Lhuyd, *Arch. Brit.*, pref.: pwy binnag; but *Seren Cymru* (Dimet. dialect): beth bena', iii, pp. 5, 45, etc.; pwy bena', iii, p. 186; beth benna (Aberdare), etc.; *Medd. Myddf.:* pwy achos benna ag y bo, § 324; pwy benna gaffo, § 187, etc.

As I think the -ac in pwybynnac (Old Welsh papedpinnac, patupinnac, *Marc. Cap.*) to be the preposition oc (ac, o, a), the occurrence of pwybynna is in no way surprising. Pwy-bynn- ac a is "whosoever of (these) who"; cf. the common use of oc a, ag a, o'r a,a'r a. In the Southern dialects the *y* in the penultima, etc., is pronounced rather as *i* (see my *Beitr.*, § 64-74); and so pinnag is regularly written. But pennag, penna, is rather more common, and must be compared with pethewnos (and perhaps pesawl) in the same dialects. I cannot explain these anomalies.

[87.] In my *Beitr.*, pp. 78, 79, I gave all the instances that I know of cynnag. This is the only form (occurring nine times) used in the Gwentian MS. 14,921 (*John Maundeville's Travels*). Cf. pwy gynac elo, f. 8*b*; ac phwyby gynnâg a ddarffe—f. 11*b*; ac pwy wr kynâ ac ele—pa gynâ pwy glefyd y fai arno—f. 22*b*; pagynâ fo 'n kydnâbo—f. 36*a*; a ffa ârch

pwy gynâ fyno (= ofyno) yddi, f. 49*a*; a ffeth bygynâc y dynese o hano, f. 50*a*; a chynâ pwy yfo, f. 59*a*; pa gyna pa yfo, f. 59*b* (the fuller context is printed *l. c.*) The two bygynac are of course clerical errors, which show the tendency of the transcriber to use the dialectal form.[1] I never met with cynnag in any other text; but Davies, *Dictionary*, has: pwybynnag, etc., et dicunt demetice Gynnag pwy, gynnag pa beth (he never separates the Dimetian from the Gwentian dialect). The same is to be found in Richards' *Dict.* (1753), and Spurrell too has: cynag, adv. soever.

[88.] The Cornish penag and the Breton pennac show that pynnac (panaac, pynaac?) is a pre-Cymric form. If -ac is separated (see § 86), the remaining *pan (pana- ?), *pyn, is evidently identical with Sanskr. cana (in kaçcana) and hun in Got. hvashun (Skr. ni kaçcana = Got. ni hvashun). Cana contains ca, Gr. τε (hence *c* from *k*), and the negative na. The Gothic -hun is the unaccented form, as un, the Gothic representative of unaccented *en (nasalis sonans), shows. In the modern German irgend the accented form is preserved. (Middle High Germ. iergen, from io wergin, êo hwergin; hwargin, hwergin, "anywhere", ags. hvergen = the local adverb hvar (Gothic), (Lithuan. kur) + gén, *g* according to Verner's law.) In the Brythonic languages pana- is exactly the Gothic hun, an being the equivalent of Gothic un, the nasalis sonans (cf. cant, dant, etc.). Py- in *py—na-, pyn-, Corn. and Bret. penn-, originated independently in each of the three languages by the shifting of the accent to the closely adjacent -óc a, -ác a (as *h* in the frequent Middle Welsh pynhac, as *h* in the conjunctives—mynho—and in the comparatives, etc., shows); cf. the preposition am- ym-, etc.

[89.] As to cynnag, I cannot explain it. Until more details are available as to its area of prevalence, and perhaps as to alterations of other pronouns in the respective local dialects,

[1] I now hold by- to be rather py of py-gynnac, pa-gynnac [4, 7, 87].

it is equally easy and unconvincing to assume merely an assimilation of the consonants (cynnac like gangos for dangos ?), or a corruption of pwy bynn—aca and pwy aca into pwy g-ynnac a, or to connect *c* with *cw*, cwdd (*B. of Tal.*, Skene, pp. 127, 145, 146, etc.), on which see Rhŷs, *Rev. Celt.*, vi, p. 57, *seq.* Cf. also Ascoli, *Sprachwiss. Briefe*, 1887, p. 165, n. 1.

[90.] On pwy, pw, py (from po-i) in pwy gilydd, etc., see Rhŷs, *Revue Celt.*, vi, p. 57, *seq.* A few examples are : or mor pygilyd, *Mab.* (Guest), iii, p. 265 ; or mor bwygilid, *Ll. Gw. Rhydd.*, p. 21 ; kynt bwy kynt (sooner or later), p. 82 ; or mor pwẏ ẏ gilyd, *Cleop.* B. 5, f. 98*a* (cf. yw y ?, § 62) ; bygylydd, Sal., *N. Test.*, f. 39*b* ; or iaith bigilidd, Gr. Roberts, *Gramm.*, p. 106 ; cf. *L. Landav.* : or carn dicilid, p. 183 ; Addit. MS. 19,709 : or mor y gilyd, f. 14*a*, etc.

[91.] Peun-, and by a wrong separation peu-, was abstracted from the old peunydd, peunoeth (see Zeuss[2], 618), and transferred to various other nouns, denoting " every".

Cf. peunos, Spurrell's *Dictionary* ; peutu (on each side, on both sides), *ib.* A dialectal difference is to be noted here. *Y Traeth.*, iii, p. 13 : N. W. oddeutu = S. W. o beutu. Cf. *Medd. Myddfai* : o beutu 'r wialen, p. 106 ; o beutu 'th liniau, § 378 ; etc. ; *Seren Cymru* : o beutu, i, p. 272 ; boutu, p.449 ; o boutu, ii, p. 226, iii, p. 306 ; o boitu, ii, p. 262 ; iii, p. 104 ; Gwent. dialect : boitu (*Y Gwladgarwr*, Aberdare, 2, 6, 1860), etc.

Beun6eth, *B. of Hery.*, col. 523. Iolo Morganwg (Addit. MS. 15,003, f. 94*b*) gives the following South Welsh forms : beunos, beunydd, beuparth (everywhere, or in every part), beutu, beugilydd (everyone), beulin (every kind, species, genus), in which beu- replaces bob-. Cf. beuparth, *Medd. Myddf.*, § 439.

[92.] Let me, in conclusion, mention a North Welsh and a Dimetian idiom, neither of which has as yet been sufficiently illustrated to permit an opinion on it to be formed.

Y Traeth., iii, p. 13 : N. W. bod ag un, bod y pen = S. W.

bob un, bob yr un, bob pen, are given; cf. also D. S. Evans, *Llythyr.:* bod ag un (= bob un). These forms really occur in popular texts. Cf. *Seren Cymru,* i, p. 192: "Y dyle ni bod y gun fyned y wrando fo", is said by a native of Merionethshire, whereupon a Dimetian, mocking him, says: "Beth yw ystyr 'bod y gun', a 'rwan'" (see § 73). The same "Northman" says (i, p. 292): "Bron bod y gun o'r capeli acw rwan"; and (i, p. 373): "Yn agos bod y gun." *Yr Arweinydd* (Pwllheli): ynd ni chyiff pob math o r*wy* hen flagiard (rhyw, blackguard, cf. bachgian) ddim loidgin (lodging) yno, ynd mi gan damad bod yg un hefud, 2, 10, 1856; *Y Genedl Gymreig* (Caernarvon): Pobol y set (= society, cf. Powel, *Dimet. Loan Words,* N. W. seiat, pl. seiâde = S. W. seiet, pl. seiĕti) fawr ynte oeddan nhw bob yr un (1885). Bod yr un seems to be a half dialectal, half literary (bob yr un) form; *Caban f'ew. Tomos:* mae o'n 'u nhabod bod ag un, p. 138.

[93.] The Dimetian peculiarity I wish to draw attention to is the use of *w,* which is said to occur at the end of short sentences, questions, or commands, but is not limited to them; *e.g.,* ble'r ych chi yn mynd w? Dowch yma w! I found it in *Seren Cymru,* ii, p. 105: fachgen, ble rwyt ti yn mynd, w? It is unexplained.

May 2, 1887.

NOTES BY PROFESSOR RHŶS.

Professor Rhŷs, who has kindly aided in looking through the proofs of the above paper, has appended the following annotations :—

P. 114, ll. 7, 8. They are only accented on the first syllable in Merioneth, as far as I know.

P. 114, l. 16. *Eb yr fi*, for which one may also hear *hebr fi*, has the *yr* wrongly separated from the rest of the word in mediæval Welsh, as *hebr(fi)* is a survival of the deponent verb, corresponding to the Irish *sechur*, Latin *sequor*, and used in the sense of "I reply" or "I rejoin". That the supposed *yr* is not the definite article is seen from such instances as *heb yr Arthur*, "says Arthur", which should have been written in mediæval Welsh, *hebyr Arthur*, and in modern Welsh, *hebr Arthur*. Mediæval Welsh *hebyr* had the sound of modern Welsh *hebr*.

P. 115, l. 2. *Mi:* this is used in all the dialects, I believe. It is at any rate as common in South Wales as in the North. It is also pronounced *me*, and it is nothing but *fe* or *fi* put into a quasi-radical form.

P. 116, ll. 7, 8, 9. It is also used in South Wales.

P. 153, l. 6 from the bottom. *Neno fy nain* stands for *yn enw fy nain*, "in my grandmother's name". The demonstrative in Gwynedd is *nwna*, fem. *nona*.

P. 153, last l. In N. Cardiganshire the forms always are *hwnco*, fem. *honco*, with an *h*.

P. 160, l. 2. *Bod agun* seems to stand for *bôb ag ûn*, or *bawb ag ûn*, "each and every", or more literally, "every and each".

P. 160, ll. 12, 14. *Y sêt fawr* is well known to be "the big seat" in which the elders in a Nonconformist chapel are wont to sit around the pulpit; it has nothing to do with *seiet* or *seiat*.

EBOSTOL Y SUL.

By PROFESSOR POWEL, M.A.

The short extract which follows is taken from Cotton MS. *Titus* D. xxii, in the British Museum. A longer article from the same MS., which dates from the early part of the fifteenth century, was printed for the first time in *Y Cymmrodor*, vol. iv, pp. 106-138.

This little homily, if such it is, has already been published from another copy by the late Canon Williams in his *Selections from the Hengwrt MSS.*, Part V, pp. 289-291. It is there tacked on to *Breuddwyt Pawl Ebostol*, of which, however, it does not appear to form part. The *Breuddwyt* ends naturally with the "application" at the top of p. 289, and the only connection between it and the present composition seems to be found in the reference to Sunday in § IX of the *Breuddwyt*.

The Hengwrt copy does not differ much from the one here given, but as printed by Canon Williams it is rather more modernised in orthography, and the last ten lines, containing Bishop Peter's attestation of the divine origin of the *Ebostol*, are wanting in it.

There are two transcripts of this Epistle in MSS. belonging to Jesus College, Oxford, one in Llyfr yr Ancr, and another in Llyfr Llywelyn Offeiriad. The copy in the former comes after *Breuddwyt Pawl* (but apparently not as part of it), and does not contain the final paragraph assigned to the Bishop

of Antioch. In the other MS. this has been added in much fainter ink, but the charge to the clergy, immediately preceding it, is omitted. In Llyfr Llywelyn Offeiriad the *Ebostol* has a rubricated title, as in the present copy.

Mr. T. W. Hancock has kindly collated the proof with the original.

Llyma val ytreithir o ebostol y ſul.

Llyma yr achaws y da6 bar du6 yna6ch plith ch6i. a methyant ar ych llafur ac ar [153] a vedoch o da. ac y da6 pobyl ypaganyeit y dodi a6ch kyrff ygkeithiweth achubedic o acha6s na chedwch du6ful ſanteid bendigedic yd amylhaant yn a6chplith cribdeiledigyon vleideu ach6n kandeiria6c. ac6ynt[1] ach ſodant yn dyfynder y govit. a minneu a ymcholyaf vy wyneb y v*r*[2]thy6ch ac y 6rth a6ch tei arywnaeth ychd6yla6. Pob kyfry6 dr6c or awnaetha6ch yn erbyn vy ſanteid egl6ys i. mi ae dialaf. a mi ach rodaf yggoresgyn alltudyon. a mi achſodaf megys y ſodeis gynt ſouir[3] ac ovir. a lyngka6d ydayar vynt yn vy6 am eu pechodeu. aph6ybynnac a d*r*amhwyho[4] yn dyd ſanteid ſul noc ymegl6ys i. kanys ty o wedi y6. neu y bererindodeu ſeint. neu y of6y cleifyon. neu y gladu meir6 neu y dagneuedu yr6g digaſſogyon. awnel amgen [153*b*] weith y hynny. megys eilla6 gwallt neu varyfeu neu y kneifya6. neu olchi[5] penneu neu dillat. neu pobi bara. neu weith arall g6ahardedic gan yr egl6ys yn dyd arbennic ſul. ny chaffant y gan du6 yn dyd ac yn nos yſpryda6l vendith. namyn yr emelltith ahaedaſſant yſſywaeth. a mi a anuonaf yn eu tei glefydyeu ano*r*ffennedic arnunt ac ar eu plant. a mall ar euhaniueileit. aph6ybynnac adadleuho yn dyd ſul nac a v*r*attaho. nac awnel amryſſoneu neu bygkeu aghyfleus.

[1] The *c* of *ac* is written above the line.

[2] The italic *r* used in the text is intended to designate the following old Welsh form of the letter, ꞧ.

[3] Canon Williams gives "*Somr*" from the Hengwrt MS., and Llyfr yr Ancr might perhaps be so read. I had read here "*fouir*", and Mr. Hancock, in sending a tracing which shows the oblique stroke over the *i*, says, "It will make either '*fonir*' or '*fouir*', but not '*fomr*'."

[4] The other MSS. add here *y le amgen*, which the context requires.

[5] The *l* of *olchi* written above the line.

As follows is set forth the EPISTLE OF THE SUNDAY.

This is the cause why the wrath of God will come among you and decay upon your labour, and upon what you may possess of goods, and that the people of the pagans will come to put your bodies in bondage and subjection. Because you do not keep the holy blessed Sunday there will multiply among you rapacious wolves and mad dogs, and they will plunge you in the depths of affliction, and I will turn away my face from you and from your houses which your hands made. Every such evil as you have done against my holy church I will avenge, and I will deliver you into the power of aliens, and I will sink you as I formerly sank Souir and Ovir, which the earth swallowed up alive for their sins. And whoever shall travel on the holy Sunday to any other place than to my church—for it is a house of prayer—or to pilgrimages of saints, or to visit the sick, or to bury the dead, or to make peace between enemies—whoso shall do any other work than these, as shaving off hair or beards, or shearing them, or washing heads or clothes, or baking bread, or other work forbidden by the church on the solemn day, Sunday, shall not receive from God spiritual blessing day or night, but rather the curse which they have deserved unhappily, and I will send into their houses diseases unending upon them and upon their children, and a plague upon their cattle. And whoever shall dispute on the Sunday, or shall deal treacherously or engage in strife or unseasonable matters, instead of praying with a devout will in my name and in my

namyn g6edia6 o ewyllys bucheda6l. ym hen6. i. ac ym egl6ys. mi a anuonaf yn eu plith amryuaelon golledeu ynaml6c hyt pan vethont. G6arandawet y*r* holl bobloed agcredadun. ag6aranda6 di o genedylaeth dr6c aghyfya6n ar yr hynny ny mynny gredu [154] ida6 oth vod. Bychan ia6n y6 dydydeu. apheunyd y maent dy dydyeu ath diwed yn bryſſya6 ac yndyneſſaeu ar dydiwed. a minneu awyf b6yllic 6rth bechadur-yeit daeara6l[1] y ed*r*ych a ymchoelont y wir benyt ac ediu-ar6ch a chyffes lan. gwaranda6et holl bobloed y b*r*eſſen narodont ehofynd*r*a ydyngu camlyeu[2] yr vygcaryat i. nac y amherchi vy egl6yſſeu. nac ywneuthur lled*r*adeu yn dyd ſanteid ſul. acha6s. y dyd h6nn6 y kyuodes yr argl6yd o veir6 yn vy6. ac yd eſgynna6d ar nefoed. ac ymae yn eiſted ar deheu du6 dat hollgyuoetha6c. ac odyno yda6 y uarnu ar vy6 ac ar veir6. ac ynch6ech diwarnawt y g6naeth du6 nef a daear ac yſſyd yndunt yn holla6l. o greaduryeit yrei awelir arrei ny welir. ac ynyſeithuet dyd y [154*b*] go*r*ffo-wylla6d[3] oy holl weith*r*ed oed. ac welly y mynnaf inneu y ch6itheu o*r*f6ys o weith*r*edoed byda6l pa6b ryd achaeth. achad6 du6 ful obrytna6n du6 ſad*r*6n hyt pan gyuotto yr heul du6. llun. neu vinneu ach emelldigaf ch6i rac b*r*onn vyn tat yſſyd ny nef. ac ny wledych6ch ygyt ami. nac ygyt am egylyon ynteyrnas go*r*ruchelder nef. ac ony chedwch gywirdeb tu ac att ych alltra6on. achad6 du6 ful. yn gyfnodedic dila-uur. mi aanuonaf tymheſtloed arna6ch ac ar ych llauur hyt pan bericlont. ac na chaffoch ymborth diouit. Dyg6ch ych degemeu yn gywir ym egl6ys i. d*r*6y ewyllys bucheda6l. aph6ybynnac nys dycko y deg6m yn gywir o*r* da a ven-fygya6d du6 ida6. ef ageif bar du6 ar yeneit ae gorf. ac ny

[1] The *l* is written above the line.

[2] First written *canlyeu*, then corrected by the insertion above the line of the third arm of the *m*.

[3] So in MS. (for *gorffowyſſa6d*), with the final *d* written above the line.

church, I will send among them diverse losses manifestly so that they shall fail.

Let all the unbelieving people hear, and hear thou, evil and unjust generation, that which thou wilt not believe willingly. Very short are thy days, and daily thy days and thy end hasten and draw nigh to thy end; and I am long-suffering with earthly sinners to see if they will turn them to true penance and contrition and holy confession. Let all the people of the world hear that, from love to me, they may not grow bold to swear false oaths, or to dishonour my churches, or to commit thefts on the holy Sunday. For (on) that day the Lord rose from the dead to life, and ascended to heaven; and he is sitting on the right (hand) of God the Father Almighty, and from thence he shall come to judge the quick and the dead. And in six days God made heaven and earth, and that which is in them altogether, of creatures which are seen, and those which are not seen; and on the seventh day he rested from all his works, and so I will that you too rest from worldly works, all free and slave, and keep the Sunday from the evening of Saturday until the sun rise (on) Monday, or I will curse you before my Father which is in heaven, and you shall not reign with me nor with my angels in the kingdom of heaven most high. And unless you keep faith towards your sponsors and keep Sunday regularly without labour, I will send tempests upon you and upon your crops so that they shall be endangered, and you will not get food without trouble. Bring your tithes faithfully to my church with a devout will; and whosoever shall not bring faithfully the tithe of the good which God has lent him, he shall have the wrath of God on his soul and on his body, and he shall not see eternal life in the place where he hopes to see it; but they shall hunger, for they are an unbelieving people, preparing for themselves infernal judgments; and I will not forgive them for ever if they keep not my commandments.

wil buched d*r*agywyda6l yn lle [155] y mae y gobeitha6 ywelet. namyn newyn avyd arnūt. kanys pobyl agcredad6y ynt yn defnydya6 bar neu uffern a6l udunt. a minneu nys madeuaf udunt ynyr oes oeſſoed o ny chatwant vyg go*r*chymynneu i. P6ybynnac agattwo du6 ſul ſanteid mi agoraf udunt feneſtri nefoed. ac aaymylhaaf[1] bop da udunt o lauur yd6yla6. ac ah6yhaaf eubl6ynyded yny byt h6nn yma tr6y iechyt allewenyd daera6l. ac ny byd trabludeu goualus yn eugverin. a mi. a mi avydaf ganho*r*thwywr udunt. ac 6ynteu auydant lawuaeth y minneu. A g6ybyd6ch mae mi yſſyd ia6n argl6yd ac nat oes argl6yd namyn mi. kanys mi adileaf bob d*r*6c agoueileint y 6rthy6ch. O*r* byd offeiryat nythraetho y*r* eboſtol honn ym pobyl i. ae[2] my6n [155*b*] tref. ae my6n egl6ys. ae my6n dinas. vy mar adiſgyn arna6 yn dragywyda6l. Traethent yr bobyl ual y crettont yn du6 ful arbennic ac ual y gallont haedu trugared nef. kanys du6 ehun aanuones yr yſgriuenedic rybud honn yr pechaduryeit hyt ar alla6r egl6ys pedyr a pha6l in ruuein oe rybudya6 amweith ſul ag6yl. Mi y6 pedyr eſgob antyoys adȳghaf myn gallu du6 y*r* h6nn agrea6d y[3] nef ar daear ac yſſyd yndunt. ac agre6d dyn ar y del6 ae furyf ehvn. ac myn ieſſu griſt mab du6 bu6 agroget d*r*oſſom ni yr h6nn ada6 y varnu ar vy6 ac ar veir6. Ac myn yr yſpryt glan. ac myn yd*r*inda6t vnda6t diwahanedic. ac myn y pedwar euegylywr. ac myn y pedwar p*r*off6yt arhugeint. ac myn y deudec [156] eboſtol. ac myn y Wynuydedic ueir wyry vam criſt. ac myn kyrff yſeint nywnaeth dyn yr eboſtol honn. namyn ychaffel ar alla6r bedyr yboſtol g6edy yhanuon o ieſſu griſt o*r* nef yn wir.

[1] The second *y* is written above the line.
[2] The *e* is written above the line.
[3] Written above the line.

Whoever shall observe the holy Sunday I will open for them the windows of heaven, and will multiply for them every good (thing) of the labour of their hands, and will lengthen their years in this present world in health and earthly gladness; and there shall be no anxious troubles among their people; and I will be their helper, and they shall be my adopted children. And know that I am the true Lord, and that there is no Lord but me; for I will put away all evil and care from you.

If there be a priest who shall not declare this epistle to my people, either in a town, or in a church, or in a city, my wrath will fall upon him for ever. Let them declare to the people that they may believe in the solemn Sunday, and that they may merit the mercy of heaven; for God himself sent this written admonition to sinners unto the altar of the church of Peter and Paul in Rome, to admonish them respecting the work of Sunday and holy day.

I am Peter the Bishop of Antioch, who swear by the power of God, who created the heaven and the earth, and that which is therein, and created man in his own image and form; and by Jesus Christ, the Son of the living God, who was crucified for us, (and) who will come to judge the quick and the dead; and by the Holy Ghost; and by the Trinity (in) Unity inseparable; and by the four evangelists; and by the twenty-four prophets; and by the twelve apostles; and by the Blessed Virgin Mary, mother of Christ; and by the bodies of the saints, no man composed this epistle, but it was found upon the altar of Peter, the Apostle, sent by Jesus Christ from heaven indeed.

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NOTES.

Fo. 152, l. 2, *llafur*, in the colloquial speech of South Wales means "corn", the principal object of "labour" for an agricultural people, just as *da* (goods) means "cattle", the farmer's most important property. Possibly *llafur* is intended to have the meaning "corn" or "crops" here.

Fo. 153, l. 2, *achubedic:* for this Canon Williams, from the Hengwrt MS., has *achabawl.*

l. 4, *kandeiria6c* is still represented by the coll. S. W. *candeirog*, as in *ci candeirog*, a mad dog. Common literary form, *cynddeiriog.*

l. 5, *ymcholyaf* is probably a clerical error for *ymchoylaf.* In fo. 154, l. 4, we have *ymchoelont;* and Hengwrt MS. has here *ymhoelaf.* The colloquial S. W. is *ymhoelyd*, or *'mhoelyd*, to turn over (hay or corn for drying, a cake in baking, etc.), the reflexive verb being used as a simple transitive.

Fo. 153*b*, l. 4, *ny chaffant* would now be *ni chânt* (*cânt* for *cafant*). The different forms of this verb show the two roots *kab* and *kap:* there are two forms of the infinitive, *cael* for *caf-el*, rt. *cab*, and *caff-ael*, or *caff-el*, rt. *cap.*

l. 6, *arnunt:* a modern author would probably have written *arnynt* hwy *ac ar eu plant;* so in 155, l. 3, *barneu uffernaôl udunt*, where one would now write *iddynt eu hunain.*

l. 11, *agcredadun.* In 155, l. 2, *agcredadôy* is used, apparently, in the same sense. *Anghredadwy* now means "incredible."

l. 12, *yr hynny ny* is probably a clerical error for *yr hyn ny.*

Fo. 154, ll. 10, 11, *y uarnu ar vyô*, etc. The preposition has since been dropped, and the verb used as a simple transitive; *e.g.*, *yr hwn sydd barod i farnu y byw a'r meirw* (1 Pedr. iv, 5).

l. 11, *ynchôech diwarnawt* would now be written *mewn* (*chwech* or) *chwe diwrnod* (Ecsodus xx, 11). *Diwarnawt* is better represented by coll. S. W. *dywarnod*, or *dwarnod.*

Fo. 154*b*, l. 1, *gorffowyffa6d oy holl weithredoed.* For "gorphwys *o*" we have now "gorphwys *oddiwrth*"; *e.g.*, *Duw . . . a orphwysodd ar y seithfedd dydd oddiwrth ei holl waith* (Gen. ii, 2).

l. 4, *hyt pan gynotto: hyt pan*, used here of time, is also used to denote (2) result,—*e.g.*, 153*b*, l. 11, *hyt pan vethont;* 154*b*, l. 10, *hyt pan bericlont.*

ll. 13, 14, *ny wil*, otherwise written *ny wyl* = mod. *ni wel*, fut. 3rd sing. of *gweled.*

Fo. 155, l. 1, *y gobeitha6: y* is doubtless for *ȳ* = *yn.*

l. 7, *bl6ynyded* = in mod. orthography *blwynydd-edd. Blwynydd*, if a genuine form, is by metathesis from *blwyddyn.* The forms in use are *blwydd*, pl. *—i, blwyddyn* (Ir. *bliadhan*, both pointing to an earlier **blēdan*) having no plural, and *blynedd* (by metathesis from **bledan*), pl. *blynyddoedd.*

l. 10, *lawuaeth*, i.e., *lawfaeth*) from *llaw* and *maeth*), hand-nourished, is now most commonly used in the expression, *oen llawaeth*, a pet lamb. Here it seems to signify what later theological writers call *plant mabwysiedig*, adopted children.

l. 13, *my6n* is still the coll. form in S. W.

Fo. 155*b*, l. 6, *oe rybudya6* = mod. *ŷw rhybuddio.*

l. 7, *ful a g6yl* is now used to express the constant or frequent recurrence of anything: *Mae e' yma sul a gwyl*, He is here constantly. Sometimes the expression is strengthened by the addition of *a gwaith*, which supplies the much-loved alliteration : *sul a gwyl a gwaith* = Sunday, holiday, and workday, *i.e.*, all days.

Antyoys. Mr. Gwenogvryn Evans has pointed out to me that the passage in Geoffrey of Monmouth, *lib.* iv, 8, 15, Eodem tempore Petrus Apostolus Antiochenam ecclesiam fundavit, is rendered in the version contained in Shirburn MS. 113, C. 18 (p. 82, ll. 24, 25), *Ar en er amfer h6nn6 e dechrewys pedyr eboftyl en kyntaf goffot y kadeyr en er antyoets.* In the *Myvyrian* it is *Antioces.* This may have been written erroneously *antioecs*, and the *c* afterwards misread *t*, so as to give *Antioets* or *Antyoets*, of which *Antyoys* would be the regular softened form.

Fo. 155*b*, l. 8, *myn*, Ir. *mionn*, an oath, has sunk from a noun to a simple preposition. It is still occasionally heard from the mouths of those whom Elis Wyn calls *meistriaid y gelfyddyd foneddigaidd o regu*, masters of the gentlemanly art of swearing. The "masters" of a past generation used it as fluently as Bishop Peter does here.

Dyd ful, *duw ful*, has been rendered uniformly by "Sunday", its exact equivalent; yet the phrases *dyd fanteid ful*, and *dyd arbennic ful*, would, but for the difference of association, be more naturally rendered, "the holy (the solemn) Sabbath Day."

SELECTION OF WELSH POETRY, BY IAGO AB DEWI.

(Continued.)

Cyffes Iolo Goch.[1]

Crair Cred Ced Cyn*n*ydd, Creawdwr llu bedydd
Crift fab Duw ddofydd, Cyn dydd diwedd
Can's na wn pa bryd, pa awr pa en*n*yd
I'm dugi o'r byd, ddiwyd ddiwedd.

Arglwydd dad mab mawr, eurglo nef a llawr
[P. 25.] Erglyw fi bob awr gwawr gwirionedd
I ti Cyffefaf, ac yr addefaf
Cyd ydwyd ben*n*af, naf tangnefedd.

A bechais yn llwyr, a phob rhyw ſynwyr
Rhwng llawr ac awyr, llwyr argywedd
Saith brif wyd bechawd, rhyfyg a medd-dawd
Chwant Cnawd Cas geudawd, Cadarn chwerwedd

Methiant glothineb, nwyf a godineb
Methineb Cudeb, Cadw fu ſalwedd
Balchder ſeguryd, torri diofryd
Cymryd bwyd am mhryd, amryw faswedd

Goganu tybiaw, dyscu dymunaw
Llidiaw a digiaw, dygn wythlonedd
Colli pregetheu, ac offereneu
Meddwi y sulieu, moddeu ſalwedd

[1] The Prayer (or Confession) of Iolo Goch.

Gair meddwl anghred Cam olwg Cam gerdded
Gweithred anwared, gwth anwiredd
Cyhuddo gwirion, a chamddych 'mygion
Honni traws holion, hylithr daeredd

Gochel maddeuaint, digio rhag hirhaint
[P. 26.] Sathru nodd-dir ſainct, braint brenhinedd
Tyngu anudoneu, ar wyrthfawr greirieu
Credu heb ameu, geirieu gwyredd

Trais twyll brad Cynen, murn lledrad abſen
Llid a chenfigen, *rhenn*[1] pob rhinwedd
Gwyg Cynwys glwys glyw, gwar mawr meirw a byw
Gwirion dad rhad ryw, llyw llaweroedd

Dy rad a geisiaf dy nerth a archaf
Dy nawdd a alwaf naf nefol wledd
Rhag Cwn dieflig rhag *hun*[2] wenwynig
Rhag Cyn*n*en dremig, dig digofedd

Rhag drwg mwg migwern, rhag gwaith Caith Cethern
Drewiant Cyrn Uffern, affeith ddygnwedd
Rhag trais tragwyddawl, tan trwch Calleſtrawl
Tanawl Uffernawl, ffyrnig dachwedd

Rhag tanllyd ſybwll, tanllwyth fflam gymmwll
Tinllwch trwch trydwll, trydar loſcedd
Rhag Uffern boeneu, a i phoethion beirieu
Cadwyneu rhwymeu, dreigieu drygwedd

Rhag llith llwytheu blin, llys Uffern fegin
[P. 27.] Llin Adda fyddin gerwyn gyredd
Rhag poen arythr gar, poeth ferw tân llachar
Pwll fyddar daiar, dygn oer fignedd[3]

[1] Underscored by a dotted line in MS.

[2] Similarly underscored.

[3] The members of this and the following stanza are in different arrangement and order in some other copies.

Rhag pwll farn pyllfa, a i gwaitheu gwaetha
Uffern lin Adda, trym*m*a tremwedd
Brenhinawl fab Mair, breiniawl deugrair
Brenin nef i th wnair gair gorfoledd

Ti a faddeuaiſt, teg y meddyliaist
Y dydd i n prynaiſt, ar bren Crogwedd
Dy boen a th alaeth, a th ferthyrolaeth
Rhai ai gwnaeth, arfaeth, ar fawr drofedd

Wrth hyn*n*y Arglwydd, Cadarn didramcwydd
Cedrwydd Cyfarwydd, Cof oferedd
Duw ddofydd maddeu, fy holl bechodeu
Am dwyn i th ddeheu, oleu loyw wledd

Fal y maddeuwyf, a wnaethpwyd trwy nwyf
Ar fy ngnawd o glwyf glew ddigllonedd
O drais o golled, o gawdd o godded
Ac o bob gweithred, Curied Caredd

A th ddehau ddewin, y bwyf gyn*n*efin
[P. 28.] Cyn rhwyn daiarin, erwin orwedd
Lle mae llu difrad, ar lawr llethr gwenwlad
Lle mae goleuad rhod anrhydedd.

Lle mae digryfwch a phob rhyw degwch
Lle mae dedwyddwch, teilwng rhyfedd
Lle mae Cywirdeb, lle mae diweirdeb
Lle dibechodeb, lle da buchedd

Lle mae gorphywys, Uwch law paradwys
Lle mae mirein lwys lle mae mawredd
Lle mae nefolion lluaws Urddolion
Lluoedd angylion gwirion gwaredd

Lle mae eglurder, lle mae dwyfolder
Lle mae ner nifer, nefawl orfedd
A rhif Cred Ced Cadair, Arglwydd pob Cyngrair
Erglyw fi mab Mair berthair borthedd

Cyd bwyf bechadur, Corphorol nattur
Rhag toftur dolur a dialedd
Can s wyt wir frenin, o ddeau ddewin
Hyd y gorllewin llywiawdur moroedd

Can's wyf gyffefawl, ac yn mawr eiriawl
[P. 29.] Ar edifeiriawl oed o f er edd
Can's wyt freninoccaf, Can's wyt ben*n*af
A dyledoccaf naf nam gom*m*edd

Er dy ddiwedd-loes er dy greu-lyd groes
Rhag poeni pum oes, p um y ftl chwerwedd
Er y gwayw efydd a wan tryferydd
Dan ddwy fron*n* dofydd dwyfol agwedd

Er dy welieu, Clyw fy ngweddi eu
Er dy greu angeu, ing y diwedd
Er dy fawr loesion, gan dduriawl hoelion
Er y drain goron, dy drugaredd

Er dy gyfodi wedi r pum gweli
Crift Celi fy Rhi, o rhwym faen-fedd
Er dy efcyniad, ar ddeheu dy dad
Dod i m gyfraniad, o th wlad a th wledd

Crair Cred Ced Cyn*n*ydd, Creawdwr llu bedydd
Crift fab Duw ddofydd, Cyn dydd diwedd
Can na wn pa bryd, pa awr pa en*n*yd
I'm dugi o'r byd ddiwyd ddiwedd.[1]

IOLO GOCH.

[1] This last stanza is a repetition of the first.

Llyma ENGLYNION *yr Eryr, ar ymadrodd a fu rhyngddo ag Arthur pan gyfarfu ac ef; nid amgen nog fal hyn, y dechreuodd* ARTHUR.[1]

Ys rhyfeddaf. Cyd bwyf bardd
Ar flaen da'r a i frig yn hardd
Pwy edrych ERYR pwy chwardd

ARthur bell glod orddiwes
Ar y llu llawenydd ach les
Yr ERYR gynt a th weles

YR ENGLYNION *a fu rhwng* ARTHUR *a* LIWLOD *i nai gwedi marw o liwlod ag ym rithio ar lun eryr pan oedd Arthur yni florest yn hela gwedi kolli helynt.*[2]

1.—ARTHUR

Ys Ryfedd kyd i bwyf bardd
Ar flaen dar ai brig yn hardd
Pa edrych eryr pwy chwardd

2.—YR ERYR

Arthur bell Glod orddiwes
Arth llu llywenydd achles
Yr eryr gynt a weles.

[1] From the I. ap D. MS. The words put in italics in the text of the poem represent those which have the peculiar dotted underscorings of I. ap D.

[2] A copy of the same poem from the Hengwrt MSS. at Peniarth, in the handwriting of Lewys Dwnn ; placed here for comparison.

Ys rhy feddaf o dymyr
A th ofna yn fyfyr
Pa chwardd pa edrych Eryr

Arthur bell glod yn gynt
Ar y llu llawenydd termynt
Yr Eryr a th welodd gynt

Yr Eryr a faif a'r flaen da'r
Pe hanffid o ryw adar
Ni byddid na dôf na gwâr.

[P. 31.] Arthur gleddy fod Arthur
Ni faif d'elyn dan dy rythur
Myfi yw mab Madog ab Uthur

3.—Arthur

Ys Ryvedd o dy a mur
Os gofynaf yn fyfur
Pa chwardd pwy edrych eryr

4.—Yr Eryr

Arthur bell glod yni hynt
Arth llu llywenyd dremynt
Yr eryr ath weles gynt

5.—Arthur

Yr eryr a saif ar flaen dar
Pe hanffyd o ryw adar
Ni bydd ud na dof na gwar

6.—Yr Eryr

Arthur glyddyddod aruthr
Ni saif dy elyn dar dyruthr
Mi yw mab madog ap uthr.

Yr Eryr ni wn dy ryw
A dreigl gwynt Coed Cernyw
Mab Madog ab Uthur nid byw

Arthur jaith gy farwyddyd
Eliwlod gynt i m gelwyd
A th wyr nis gwradwyddyd

Yr Eryr galw di er fai
Ar d' ymadrodd ni wn fai
A i ti yw Liwlod fy nai

Arthur dda haf arch ofod
Ys myfi ydyw Liwlod
Ai gwiw Cyftlwyn o honod

7.—Arthur

Yr eryr mi wn dy ryw
A dreigla glynn kred kernyw
Mab madog ab uthr nid byw

8.—Yr Eryr

Arthur jaith gaf ar wyll lid
Arth gwyr nid gwaredid
Liwlod gynt vellu gelwid

9.—Arthur

Yr eryr barabl difai
Ar dymadrodd nid oes bai
Ai ti yw liwlod fynai

10.—Yr Eryr

Arthur ddihafarch ossod
Os mi ydyw liwlod
Ai gwiw ym gyslwn o honod

Yr Eryr barabl dyfad
Os tydi ydyw Liwlad
Ai gwiw ymladd am danad

Arthur ddahafarch atteb
[P. 32.] Ni faif d'elyn yn d'wyneb
Rhag angeu ni ddiangc neb

Yr Eryr jaith ddiymgel
A allei neb dy gaffel
Yn fyw eilweith trwy ryfel

Arthur bendefig *babl on*
O chredir geirieu Canon
A Duw ui thyccia 'mryfon

11.—Arthur

Yr eryr barabl difrod
Os ty di ydyw liwlod
Ai gwiw ym gyslwyn o honod

12.—Eryr[1]

Arthur ddihafarch ateb
Ni saif d elyn yn d wyneb
Rag ange ni ddiank neb

13.—Arthur

Yr eryr jaith ddi ymgel
A allai neb drwy ryfel
Yn fyw eilwaith dy gaffel

14.—Yr Eryr

Arthur befig haelion
O chredir geiriau r ganon
A Duw ni thybiom mryson

[1] The writer drops the prefix "Yr".

Yr Eryr barabl eglur
A ddywedi di wrth Arthur
Beth ſydd ddrwg ei wneithur.

Meddylio drwg trwy achwl
A hir drigo yn meddwl
A elwir pechod a chwl

Yr Eryr barabl doethaf
I ti hyn a ofynaf
Bodd Duw pa ddelw yr haeddaf

Caru Duw o fryd uniawn
Ac erchi archoedd Cyfiawn
[P. 33.] A bair nef a bydol ddawn

15.—Arthur

Yr eryr barabl eglur
A dd wedi wrth arthur
Pa beth sy ddrwg i wneythyr

16.—Eryr

Melylio drwg arddwl
Athrigon hir mewn meddwl
Hwnw elwyr pechod pwl

17.—Arthur

Yr eryr parabl doethaf
Yt dy hun i gofynaf
Bodd Duw pa vodd a haeddaf

18.—Eryr

Karu Duw fryd yn jawn
Ag erchi archau kyfiawn
A bair nef ysbrydawl ddawn

Yr Eryr llwyr fanegi
Y gwir a ofynaf i ti
Ai da gan Crift ei foli.

Arthur gu ydd wyt gadarna'
A ddyweid gwir pob eitha'
Pob yspryd moled *ei dda*

Yr Eryr barabl didlawd
Am hyn aeth ar dy draethawd
Pa radd waethaf o bechawd

Arthur ardderchog ddoetha
Iaith wedi prif fardd pob da
Gorchest wir a ddyweda

19.—Arthur

Yr eryr gwir afynegi
Os llwyr ofynaf itti
Ai da gan grist i foli

20.—Eryr

Arthur ydwyd gydarnaf
Gwir a ddowaid pob doethaf
Pob ysbryd moled i naf

21.—Arthur

Yr eryr Radlon fowyd
O thofyn heb ddybryd
Pwy synaf pob ysbryd

22.—Yr Eryr

Arthur ddisegur lafnau
Roddaist ogylch gan waedau
Krist yw kred vi na wna gamau

Eryr barabl Ofydd
Mi a th ofynaf yn gelfydd
O anob eith beth a fydd

Haeddu hir boen Uffernol
A chael Cwymp anefcorol
A cholli Duw n dragwyddol

[P. 34.] Yr Eryr jaith ymadaw
Mi a th ofynaf rhag llaw
Ai goreu dim gobeithiaw

Arthur ardderchog Cynan
O mynni byd elfydd gael rhan
Wrth gadarn gobeithied wan

23.—Arthur

Yr eryr barabl addef
O thofynaf o hyd llef
Beth sy orau i geissio nef

24.—Eryr

Ydifeirwch am drawsedd
Agobeithio kael trugaredd
Hynnu a bair yt gael hedd

25.—Arthur

Yr eryr barabl diwg
A fynegi yn amlwg
I wneuthid beth sy ddrwg

26.—Eryr

Meddwl brad anghowir
Achelu meddwl yn hir
Pwl affechod i gelwir

Yr Eryr barabl Cywir
I ti hyn a ofynir
P'am nad Cadarn perchen tir

Arthur ardderchog fwya
Na choll ddofydd er dy dda
Y Cadernid yw n pen*n*a

Yr Eryr barabl dieu
Mi th ofynaf ar eirieu
Onid wyf gadarn fin*n*eu

Arthur ben Cadoedd Cernyw
Ardderchawg yw ar feirw
Nid Cadarn neb ond Duw

27.—Arthur

Yr eryr barabl tawel
Addwedi ym yn ddiymgel
Beth a bair ffordd yw ochel

28.—Eryr

Gweddio Duw bob plygaint
A damuno krefyddaint
Ag erchi kynnorthwy r saint

29.—Arthur

Yr eryr barabl didlawd
Othofynaf ar draethawd
Pa radd waethaf o bechawd

30.—Eryr

Arthur ardderchawg ddoethiaith
Gwedi profi pob kyfraith
Gwaethaf i bernir anobaith

Yr Eryr rhadlawn fywyd
[P. 35.] Mi th ofynaf heb ergryd
Beth fy dda i bob ysp ryd

Arthur ddifegur lafneu
Rhyddheaist o gur gan waed eu
Crift yw ef Cred nag am*m*eu

Yr Eryr barabl addef
Mi th ofyn*n*af o hyd llef
Beth oreu i geisio nef

Edifeirwch am drosedd
A dymuno Cael Cyfnedd
Hyn a bair y drugaredd

31.—Arthur

Yr eryr barabl ufudd
Othofynaf yn gelfydd
O anobaith beth afydd

32.—Yr Eryr

Haeddu hirboen uffernawl
Achael kwymp anysgorawl
A cholli Duw Dragwyddawl

33.—Arthur

Yr eryr jaith ymadaw
Oth lwyr ofynaf Raglaw
Ai gorau dim gobeithiaw.

34.—Eryr

Arthur ardderchawg kyfan
O mynni o vyn gaffael Rann
Wrth gadarn gobeithied gwann

Yr Eryr barabl diwg
A fynegi di n amlwg
I Arthur beth sydd ddrwg

Meddylio brad anghywir
A chelu r meddwl yn hir
Cwl a phechod y gelwir

Yr Eryr barabl tawel
A ddywedi di heb ymgel
[P. 36.] Pa beth yw r ffordd i w ochel

Gweddio Duw bob pylgaint
A dymuno Cael Cyf naint
A phorth a chyfnerth Ior fainct

35.—Arthur

Yr eryr barabl kowir
Yt dy hun i gofynir
Ponid kadarn perchen tir

36.—Yr Eryr

Arthur ardderchog wyddfa
Na choll dy ofydd er da
Y kadarn-af yw r penna'

37.—Arthur

Yr eryr barabl per glau
Os gofynaf ar eiriau
Ouid wyf gadarn finau

38.—Eryr

Arthur benn kadoedd kernyw
Ardderchawg lurugawg lyw
Nid kadarn neb ouid Duw

Arthur ben Cadoedd Cernyw
Ardderchawg yw ar *fei ryw*
Nid Cadarn neb ond Duw

Yr Eryr jaith ddigarn
O mynni ydd wyt gadarn
Pwy ddydd brawd a rydd y farn

Arthur ardderchawg wydd fa
Hyn yn wir a ddyweda
Duw ei hunan a farna

Yr Eryr nefol dynged
Er na chefais i weled
Beth a rydd Crist i rai Cred

39.—Arthur

Yr eryr jaith ddiarffordd
Oth ofynaf heb faldordd
Beth a wna Duw er gwasgordd

40.—Eryr

Gosgordd os kowir foli
Os kyfion i kyferchi
Ddyru Duw y ssen erni

41.—Arthur

Yr eryr jaith ddi ymgarn
Othofynaf yn gadarn
Pwy sy frawdr ar y farn

42.—Eryr

Arthur ardderchawg wydd faf
Gorchest wir yt a ddwedaf
Duw i hunan a farnaf

[P. 37.] Arthur wyddfa lawenydd
A th lu bostol wyr gynydd
Dy hun ddydd brawd a i gwybydd

Yr Eryr barabl Cyhoedd
Mi th ofyn*n*af b etheu torfoedd
Dydd brawd beth a wna r bobloedd ?

Arthur ardderchawg gampe
A th wyr gwirionedd hardd le
Yna y gwy bydd pawb ei le

43.—Arthur

Yr eryr barabl kuvedd
O thofynaf berchen tiroedd
Dydd brawd beth a wnar bobloedd

44.—Eryr

Arthur ardderchawg da per
Gwyr gwirionedd haelder
Yna kyfyd pawb i olifer[1]

45.—Arthur

Yr eryr barabl di ful
Oth ofynaf heb gwyn di sul
Ai da kael yfferen ssul

[1] The author here probably means *Olivet*—to sustain the notion or creed that Christ, at His second coming, would appear on or above that mountain, the spot of His ascension, to sit in judgment on the world.

Yr ERYR barabl di yngul
Mi th ofyn*n*af yn gynful
Ai da Cael Offeren y ful ?

Offeren Sul os Ceffy
A bara a dwr gwedy
Gwyn dy fyd ar ol hyn*n*y.

46.—ERYR

Y fferen sul os keffi
A d w r swyn a bara gwedi
Gwynfydedig wyd os keffi

47.—ARTHUR

Yr eryr barabl difri
Oth ofynaf dros geli
Beth ym o byddaf hebddi

48.—ERYR

O byddi heb yfferen
Dydd sul heb raid heb amgen
Hyd yr ail sul na chwardd o dy wen

49.—ARTHUR

Yr eryr barabl honnaid
Othofynaf wrth fy Raid
Beth y sy orau ir enaid

50.—YR ERYR

Pader ag yffer en ef
Dy fr west[1] achardod ef
Ai ar enaid hyd y nef

[1] *Dirwest*, abstention or "fasting", is evidently meant.

[I have placed a second copy of this very interesting poem in juxtaposition with that of I. ap D.'s. By this convenient arrangement, the reader will see at a glance the variations in the two texts

Cwydd y Gofid.

Mae Cydymeith d ff eith was
I m Canlyn fal gelyn glas
Ac fe elwir y gofyd
Am trodd yn ol pobol byd
Os ym mla'n yr amc cana'
Blino r wyf o m blaen yr a
Os yn ol yr ymho'lwn
Beunydd Cynt na r hydd yw hwn
[P. 38.] Os ar farch ymgy far chwn
Blaenaf a hwyaf fydd hwn
Os o ddwr y Ceisiwn dda
Yn ddi ddowt fe ddoi atta
Braifg iawn yw y gwr mewn bro
Ac mewn blaeneu mae n blino
Mae iddo blant mi gw ranta
Heb fod Un i ddyn yn dda
Dyled yn addfed a wna
Un pwn yw ei fab huna'
Mab arall Cuall ni m Car
T'lodi yn hogi n hagar
Mae iddo fab mi adwen fi
Yn waethaf elwir Noethni
Mae iddo ferch i m han*n*erchi
Angen mi a i hadwen hi

and how widely they diverge in many places in arrangement and in their wordings. Probably other copies would again show variations. The Hengwrt copy is the longer of the two by four stanzas. The name of the author is not given in either copy; but by the style of the Welsh, I very much suspect the real author to be *Iolo Goch*. The burden of the theme is also in full agreement with his purpose—of inculcating moral truths, and piety according to the Roman Catholic creed.—T. W. H.]

Mae iddo ordderch anferchog
Yn tyn*ny* n ol fel t en*n*yn og
Gofal yw gwraig y gofyd
Dyna boen dynion y byd
Dyna dylwyth i'n dala
Beunydd heb un dydd da
Maflyd a r gofyd a ga
Gwymp dra chwymp ac e'n drecha
Y fe n draws rhoes im dro
[P. 39.] Er poen i Dwm ar pen dano
Min eu geifiwn drachefen
Yn daer o beth daro ei ben
Ynteu r gofyd drud tra mawr
Trwm ei law am t'rawei i lawr
Am gadel yno gwedy n
Ar llawr i mafel am llûn
Mae gwr oddiarnon i gyd
Oddiar gyfoeth a gofyd
Duw yw hwn da yw hyn*ny*
A-nertha Dwm unwaith i dy
Union a phob dynion da
Da waith y pen diwetha.

THOM. JONES, *al. Twm Sio' Catti.*

CYWYDD I IFOR HAEL.

Ifor aur o fagwri aeth
Deg yw r fau dihagr faeth
Dewraf wyt a gwrddaf gwr
Dy ddilin di eiddil wr
My fi yw ffr aeth lyw ffrwythlawn
Maer dy dda mawr yw dy ddawn

Ys dewr y sty riol ydwyd
Y stor i m ys da wr wyd
Telais i t wawd taf awd hoyw
[P. 40.] Telaist i m fragod du-loyw
Rhoeſt i m ſwllt rhyw yſtym ſerch
Rhoddaf i t brif enw Rhydderch
Cyf arf eirf ni th weheirdd
Cyfaill a mab aill y beirdd
Cadarn wawr Cedyrn wiwryw
Caeth i gler Cywoethog *lyw*
Da oedd a syberw dy ach
Duw a fedd dau Ufuddach
Wyt i th fardd pell gar pwyll gall
Llywiwr llu no r llaw ir llall
O m hiaith y rhagluniaethir
Air nid gwael arnad y gwir
Hyd yr ymdeith dyn eithaf
Hyd y try hwyl hy haul haf
Hyd yr heuen y gwenith
Hyd y gwlyth yr hoyw deg- wlith
Hyd y gwyl golwg ddigust
Hydr yw hyd y Clyw Cluſt
Hyd y mae jaith gymraeg
Hyd y tyf neb hadeu teg
Hardd Ifor hoyw ryw ddefod
Hîr dy gledd heuir dy glod.

DAFYDD AB GWILIM.

CYWYDD BEIEU 'R PRYDYDDION.

[P. 41.] Gwae ni r beirdd gan air y byd
Gwae ail fodd y gelfyddyd
Swydd y beirdd ſydd heb urddas
Oedd enwog gynt heb ddwyn Cas

Molian*n*u Duw ymlaen dyn
Aml iawn tyf moliant iddyn
Moli gwaed mil o gedyrn
T'wyſogion marchogion chwyrn
Arglwyddi arogl addyſg
Eſcobion mawrion in mysg
Ieirll in mysg er llenwi mawl
A barwnieid waed breiniawl
Pendeſigion ffrwythlon ffraeth
Yn dal o hen waedoliaeth
Penaethieid 'ffeirieid o ffydd
Preladieid hap ar wledydd
Rhai elwir yn rheolwyr
Wrth ddyſg oll wrth ddewis gwyr
Ac iawn oedd eigion addyſg
O barch ar Dduw berchi r ddyſg
Iawn i fardd ddianhardd wr
Wario ei fawl ar ryfelwr
Herwydd na wnai ddihirin
Y fentriod draw o fewn trin

[P. 42.] Nin*n*eu r[1] beirdd a wnawn wr bas
Or arddwr vn o vrddas
A rhoi acheu rhy wychion
A mawl i Siac mal i Sion
Pawb chwit chwat yn lledratta
Pennillion prydyddion da
Au troi i iangwr truan
Poen trwy frib fal peintior fran
Aſgell o bob edn gwiſgwych
Ar frynn a wnai fran yn wych
Carl noeth nid cywirlan wr
Coroneu gwnain gon-cwerwr

[1] MS. *Ninen y beirdd*, with *y* smudged out by the scribe.

O cawn arian gan eurych
A chwrw da caiff acheu gwych
O chaiff ſwydd dan arglwydd dig
Ef ai n hardd yn ſonheddig
Trwy ecſtorſiwn cweſtiwn call
Trwy vſuriaeth trais arall
A chodi plas cwmpaſwych
A chae n dyn ei dy gwyn gwych
Haws yn ei dy hyſmon da
Dorri gwddf lle tramcwydda
Nag a fydd ryw ddydd i ddyn
Drwy 'i neuadd dorri ei newyn
Yſbario heb ſyberwyd
[P. 43.] A wnair gwr yn aur i gyd
Byrr gluſt bara a glaſdwr
Ac enwyn noeth ai gwnai n wr
Ir un gwan ni ry giniaw
Na chardawd i d'lawd oi law
Na cheiniog dros ei grogi
F'o rydd am ach fawrdda imi
Oni 's doi boen eiſieu da byd
Eiſieu bonedd ſy benyd
Coelfain oedd roi mewn cil-fach
Clwt o aur er clyttio ach
Card o law bardd ai harddai
Llawr bardd a wnai llawer bai
Dwyn acheu goreu o gant
O ddiar rywiog i ddrewiant
Blin ydyw rhyd blaeneudir
Boſtio ach ai bais ai dir
Ar ol acheu rhy lychwin
A bath crach[1] yn y bwth crin

[1] *Crach*, base, of mean origin, low-born.

Ar frys arfeu a rofeom
Arfeu dad fu raw dom
Os chwilir y gwir nid gau
Ser-fyll fydd ei bais ar-fau
Dros y byd ar draws y bel
Dringafon o wreng ifel
[P. 44.] A 'mgotto er ymguttiawdd
Swrth iawn hap a fyrth yn hawdd
Chwilen hed uwch heolydd
Ac yn y dom cyn y dydd
Pob taeog am cyflogai
Peidiwn gwybyddwn ein bai
Onis trown yftryw en*n*yd
Ni chawn ni barch yn y byd
Nawdd Dduw gwyn naddu gwawd
I rai ni weddai naddwawd
A gadel gafel gyfiawn
Iangwr yn iangwr a wnawn
Pennaeth yn bennaeth beunydd
Pennaeth yn bennaeth y bydd
Eryr yn eryr naw radd
A bran yn fran heb fwy radd
Gwalch yn hoyw-walch wehelyth
Barcut yn farcut fyth
Ni welir er a wnelon
Mwy o aur fiwrl ym mhwrs Sion

SION TUDUR.

[This poem, entitled "*Cywydd on the Faults of the Poets*" is of significant interest, being a severe rebuke to them for extolling with laudatory poems unworthy men, who would give lavishly of their "gold" for a "made up" pedigree, but otherwise were "muck-worms," in more senses than one. The author puts the case very strongly.—T. W. H.]

CYWYDD HENAINT.[1]

Cwyno r ydwyf rhag henaint
Cwyn hir gan ddryghin a haint
[P. 45.] Cwyno anwyd cyn en*n*yd
Colles y gwres ar gwryd[2]
Gwden anwydog ydwyf
Gwedy r nerth gwywa dyn wyf
Ni ddychon yn nydd achwyn
Y nhraed erfyniaed fy nwyn
Mor weigion ar fawnogwydd
Yn falciog iawn fal cyw gwydd
Sathr maeth yſywaeth yw r mau
Sengi r wyf ar ddrws angau
Godech fal y llygoden
Gaeth oedd dan droed y gath hen
Troi a ſefyll tra ſafwy
Tan grafangeu r angeu r wy
Profiad cadarn ſydd arnaf
Pedr ni wn pa dro wnaf
Mae rhyw ddydd y mae rhaid
Ymwahanu am henaid
Duw tad holl fyd ydwyt ti
Dwfn dwfn yr wy' 'n d'ofni
Gwneuthur pob drwg a wnaethum
Gwas ynfyd o febyd fum
Pechais er yn fab bychan
Pand tost haeddu poeneu tan
[P. 46.] Rhoed im bwll rhaid im bellach
Ryngu bodd yr angeu bach

[1] "*Cywydd* to Old Age."

[2] The *y* altered from an *i* in different ink, probably by I. ab D., who had previously underdotted the *y*.

Soniwy hir y ſynn hwyr wyf
Sieſus addeſus ydd wyf
Ac edrych rhof ag adref
A galw ei nawdd am gael nef.
Ni wn i pwy a'i cant.[1]

CYWYDD AFIECHYD A THRYCHNI.[2]

Gwae a fwrio goel ofer was
Bryd ar y byd bradwr bas
A fo doeth a chyfoethawg
Gwych a rhydd ac jach i rhawg
Be beiddiem bawb ei addef
Byrr jawn fydd ei bara ef
Tra fum i mewn tyrfau mawr
Was ynfyd ifange ſonfawr
Ebrwydd ehyd rwydd hoywdrum
A chryf iawn yn chware fum
A heddiw n glaf anafus
Yn unlle n rhwym yn llawn rhus
Ni chredir nichi[3] r ydwyf
Y rhodia i mwy rhy druan wyf
Dig wyf ar ol mabolaeth
A'i hybu 'dd wyf heibio ydd aeth
[P. 47.] Fal gelyn noeth Cyfoeth Cof
Ei enwi tra fu ynof
Llyna ydd wyf yn llonyddach
Fod ynof f 'enaid yn iach
Duw a ranodd drueni
Cur yw a phoen i m Corph i

[1] "I do not know who sang this."
[2] "*Cywydd* on Ill-Health and Misfortune."
[3] *Nychu*, pining away.

Megis anrheg o bregeth
Wyf i r byd ofer o beth
Un llun yw hwn a henaint
Yn ful gan ofal a haint
Ysceirieu yn yscyrion
Y ſydd i m ffydd yn ddwy ffon
Yſgwyddeu anof geddig
A charph heb na lliw na rhig
Gleinieu fy nghefn a drefnwyd
Yn gerig Craig neu gorc rhwyd
Rhyfedd yw r ais a u rhifo
Fal Cron-glwyd lle tynwyd to
Fal ffyſtieu gieu gwywon
Yw r ddwy fraich ar y ddwy fron*n*
A r dwylaw Cyn Mai deiliog
Mal delweu Cigweinieu Cog
Yn brudd y grudd ac yn grych
Mal gwydr amlwg yn edrych
[P. 48.] Am llugeid ymhell eigiawn
I m pen aeth ond poen iawn
Crynedig i m Croen ydwyf
Cryniad deilen aeth nen wyf
Gwr oerach nag Eryri
A Berwyn wyf i m barn i
Ni thyn na chlydwr na than
Na dillad f'anwyd allan
Mair fyw enwog d'wysoges
Y mor a r tir mawr a r tes
Meddig lles ydwyd Iesu
I th fardd mwyaf gobaith fu
Iesu fal y dewiſwyf
Arch o rym ac erchi r wyf
Os jechyd gen*n*yd a gaf
I m enaid y dymynaf

Cym*m*od Cyn bod mewn bedd
I m Cym*m*wys am bob Camwedd
Er dy loes wrth dy groefaw
A gwaed dy draed Un Duw draw
Dwg fi i le digerydd
Fy enaid wrth fy rhaid yn rhydd
I th law naf a th oleuni
I th weled Duw a th wlad di.

IEUAN BRYDYDD *HIR.*

(*To be continued.*)

ANCIENT WELSH WORDS.

By T. W. HANCOCK.

The Vocabulary here following makes four lists or collections in the Additional Manuscripts in the British Museum, namely, Nos. (1.) 14,936, fo. 8*b*; (2.) 15,003, fo. 41; (3.) 14,935, fo. 29*b*; (4.) 15,067, fo. 152. The lists are headed severally thus: (1.) "*Llyma Enwau hen Gymraeg a'r Enwau heddyw arnynt fel y canlyn.* From an old MS." (2.) "Ancient Welsh Words from a MS. at Havod", in Iolo Morganwg's handwriting. (3.) "*Llyma ciriau o hen gymraeg —O lyfr Wm. Jones, Esq., elwir Casgliad Didrefn.*" (4.) "Collections out of an old manuscript in ye possession of Mr. Wilkins of Llanvair, Glamorg., written by Meurick Davydd *o Vorganwg*, 1580."

Some of these words have got into the Welsh-English Dictionaries, but not all. They are of sufficient interest, as an ancient collection, to warrant the printing them as a whole. A few of the explanations themselves need to be made more clear, and some seem to have got into the wrong column by hasty transcription. They have no orderly alphabetical arrangement in the manuscripts, but are set down in great disorder. There exists among the Hengwrt MSS. at Peniarth a similar collection of these words. But there is a better and longer Vocabulary, making a very complete Dictionary of Welsh words with Welsh equivalents, in Vesp. E. ix (Cott.); yet that collection omits a good many of the older ones here given. It is a MS. of the seventeenth century, and is very neatly written.

achwre, 2, mynwes
ada, 4, llaw p . . .
adiybedd, 3, ysprydolwr
adnes, 2, urddas
adne, 1, perchenogi
adwel, 4, dieithr
adwyrain, 2, argyfodiad
addien, 1, 2, 4, teg
addno(*e*), 4, perchenogaeth
addon, 4, teg
addwin, 4, nerth
addwyn, 2, bonheddigaidd
addyrn, 3, adeilad
aelaw, 3, cowaeth
aerian, 4, bonheddigaidd
aes, 1, taren
aes, 2, tarian
aesdalch, 1, tarian friwedig
aeserw, 1, teg
afaeth, 1, teg
afloch, 4, golud
agr*o*, 1, gorthrwm
ainig, 1, a*n*ydd
airioes, 4, teg
alaf, 1, amheythyn
alaf, 2, 3, amheuthyn
alaf, 3, anifeiliaid
alch, 4, gredill
alfarch, 1, gwayw
alwae, 3, plas
alwar, 1, 2, pwrs ; 4, swmer
allawr, 3, pres
allda, 1, gwifria
alldud, 1, llymysten
alltu, } 2, allt-tu
alltud, }
allwest, 1, porfa
amgyffred, 1, 3, amgylch
amwyth, 3, oedd
anaw, 4, kerddwr
anawg, 3, clydwr
anewyn, 1, 2, amhoethyn
ankwyn, 4, ymheythyn
anest, 4, darogan
angar, 4, yffern
anhyf, 1, heb eondra
anian, 1, natur
anig, 4, awydd
annant, 4, kerddorion
anvg, 4, mvyhav
arabedd, 3, ofregedd
arddigor, 2, arglwydd
arddwl, 3, gofal
aren, 1, gwlith
arfaeth, 3, amcan
arfallu, 3, croesawu
arfog, 4, angor olw (?)[1]
arfogvion, 4, godrudd
argledar, 1, arglwudd
argledrad, 2, arglwydd
argyllaeth, 4, hiraeth
aries, 1, dyrogan
arrynaig, 3, ofn
arwyniol, 4, twyssog
arwyrain, 1, argyfodiad
asgre, 1, monwes
asgre, 4, llaw, pawen llaw
aswellt, 4, porfa
atgori, 4, digio
avanas, 4, fol
awb, 4, tarian
awgad, 4, llaw
awl, 1, gweddi
azerw, 4, teg
bagwy, 2, 4, blaen
bana*u*, 1, 2, 3, 4, ofn
baran, 2, 4, nerth
barfan, 1, 2, nerth
ber*u*(*v*), 4, parch
begers, 3, cardottyn
beri, 2, barcud
beri, 4, gweywyr

[1] Query, *angor glew ?* [Armed men, *a chieftain's anchor !*]

beru, 4, parch
bogegyn, 1, gwenynfawr
bre, 4, mynydd
brifgyll, 4, fonn
brig, 3, urddas
brodor, 2, tarian
bronnd*der*, 1, 2, tarian
brwydr, 4, trin
brwyn, 3, trymder
brwyn, 4, ynraeth
brython, 1, 2, 3, cymry
brythyon, 4, kymru
brythwch, 4, ychenaid
bydroged, 4, pyteined
bygygur, 4, gwen*w*yn fawr
byry, 1, barkytan
byrion, 1, barkutanod
kadfiled, 4, llu
kadrau, 4, kadav
kadur, 4, tarian
kad*w*ynt, 1, ymladd
kafanad, 4, kelfyddyd
kain, 1, gwyn
cain, 2, mygr canonoliaeth
cain, 3, gwyn
kaing, 4, kanu
kais, 4, porthor
carant, 2, cenedl
karant, 1, kenedl
karawc, 1,[1] hael
cared, 2, pechawd
karedd, 1, pechod
karedd, 4, llid
karedd, 4, pechod
cassnor, 1, llid
kasnar, 4, brwydyr
cawdd, 3, digio
kawdd, 1, digio
cawell, 3, lwfer
Keli, 4, Duw
kemster, 4, koler
cenw, 4, grym
keri, 4, kynmol
ceubal, 1, cafn
keygant, 1, buan
kibnoav, 4, kerwy*m*
clegyr, 1, craig
cloyn, 1, llafn
kloynaw, 1, llafnau
knŷ, 1, llu bleiddiau
coeth, 1, pur
komed, 1, balchder
krafangk, 4, llaw
crau, 1, gwaed
crawdd, 1, cerdded
crefred, 1, cartref
kreisiant, 1, trinwedd
crili, 1, buckram
croth, 4, ysig
crwn, 1, cwmpas
kryssias, 1, bryssia
kvar, 4, kyfod
cwdd, 1, palu
cwmarch, 3, ceunant
cwnarch, 1, ceunant
kymarch, 1, keynant
cwpffel, 1, cernel
kwrr, 4, pais
kwynos, 4, swpper
kyffannedd, 4, kadfaynan
cyfarwy, calenig
kyf(*r*)dan, 1, cerdded
kyffael, 1, maelus
cyfrwn, 3, erfyn
cyfrin, 1, cyfrinach, cyttun
kyfrinach, 4, ysdro
cyfrwng, 1, terfyn
kyfrynged, 4, ymwasg
cyfrysedd, 1, colled
cyfwy, 4, gwayw
kyfyrgir, 1, cyfarfod
cygenydd, 4, fforbiwr

[1] This is written kara*nt*wc, with the *nt* cancelled.

kymarch, 1, keynant
kymelec, 1, blunder
kymgell, 4, gwaew
kymlawdd, 4, llanw
kymmwy, 1, kam
cymrodedd, 1, cymmod
kymyn, 4, kymmenoedd
cy*u*ar, 1, 3, hwch
kynfan, 1, llu o foch
kynheiliad, 4, offeri meirch
kyni, 1, ymladd
kynnen, 4, ymladd
cynrabad, 2, ffortun
kynrabod, 1, ffortun
kynraint, 1, teulu
kynran, 1, un o'r teulu
cyntor, 2, cyntedd
cyrag, 4, damasg
kyrssyaw, 4, kyrchu
cysefin, 1, 3, cyntaf
kyssewin, 4, kyflawn
kystyll, 4, tywys
kyswyrain, 1, kedenyd
cywraint, 1, perffaith
cywrenin, 1, cadarn
cywyd, 2, iechyd
kywyd, 1, iechyd
chwareusyll, 4, tenteu
chwegar, 4, mam ynghy fraith
dalbeing, 4, darogan
deilliaw, 1, lhifo
deol, 1, gyru allan o'r wlad
deon, 3, 4, Duw
dibenus, 4, ymladd
dieding, 4, diffaith
difindiawg, diofn
difiog, 3, lleidr
digred, 3, ofn
dinam, 3, difai
dioer, 4, y*w Sikeir*
diogwaeudd, 4, distaw
dimynygu, 4, dirmig
dir, 1, cymell
disgar, 4, kas
digariad, 4, kas
disgogan, 3, darogan
diwyllio, 3, aredig
dofydd, 4, Duw
dragon, 3, arglwydd
drudywyd, 4, kytydel
dryssiad, 4, drud
dudyned, 3, byd
dyfryddedd, 3, hiraeth
dyfydd, 3, adar
dy*s*serdd, 4, lladdfa
eban, 1, 2, 4, rhyfel
ebyridi, 1, ebryd
edlin, 2, wyr
edlin, 3, wyrion
edling, 1, aer
edmig, 4, yrddas
edmig, 1, yrddas
edmyr, 2, awydd
ednaint, adn*e*d
edwe, 1, diflany
edwi, 2, diflannu
edwin, 2, diflannedig
eddigor, 1, arglwydd
eg, 4, erw
eifflu, 2, gormes
eilassaf, 4, elissen
eirian, 3, teg, boneddig
elfydd, 3, rhyfyr
elifre, 4, gormes
elifflu, 1, gormes
elyfflu, 2, gormes
elvydd, 4, ymladd
enfawr, 3, eighallt
eniwyd, 4, kwylydd
erdduniant, 4, klod
ercs, 3, rhyfedd
erfai, 3, difai
ermis, 4, meydwy
ermit, 1, mynidwen
essylluc, 4, dyllingdod
ethi, 4, ysbardunai

ffaglawr, 1, rhyfelwr
ffaig, 4, ymerawdur
ffamigl, 1, blode macs
ffannugl, 2, ffynniant
ffaw, 1, baner
ffelaic, 1, ymerodr
ffelaig, 2, ymherawdwr
ffer, 1, cadarn
*f*er, 3, cleddyf
ffesed, 1, dyrnod
ffiaidd, 3, trais
ffion, 2, coch
fflaig, 3, ymerodr
fflaw, 2, gwynt
fflaw, 3, gwynt hollt
fflaw, ffloyw, 1, teg
fflow, 4, maner
ffoglawr, 4, rhyfel
ffolawr, 4, dyrnod
ffo*r*edd, 1, lladdfa
ffo*r*od, 2, dyrnod
ffraw, 1, baner
ffraw, 4, teg
ffrawd, 2, 3, brys
ffrawdd, 4, brys
ffrewyll, 1, ysewrs
ffro*n*, 1, coch
ff*r*on, f*r*on, 4, gors
ffrowyll, 1, ysgyrsiaw
ffrowyll, 4, ysgwrs
ffug, 1, twyllodrus
ffugl, 4, gwynt
ffuglawr, 2, rhyfelwr
ffwyr, 1, 2 } gwasgar
ffwyr, 4 }
ffysgiolin, 4, hacl
ffyst, 1, brys
gafflaw, 1, gwiw
gagaw n, 1, k*a*f
galon, 1, gelynion
galond, 3, gelynion
gallwar, 4, pai*r*
gangylchwy, 1, 2, tarian
garthan, 1, kad
g*a*ysgar, 4, ymrysson
gell, 1, gwinay
gell, 4, gwinau
givid, 1, truan
ginif, 4, dyrnod
glwys, 1, 3, melus
glwyssyr, 4, digrif
glyw, 1, 2, arglwydd
gobynaig, 1, gobaith
god*e*b, 4, gogof
gofynaric, 2, gobaith
goffri, 1, 2, urddas
gogeled, 1, croesudd
gogeled, 3, croesydd
gogylchwy, 1, Toryn
gogywg, 4, unfryd
golevadav, 4, kanwyllau
gole, 1, gweddio
golugordd, 4, kenedl
golychaf, 1, gweddiaf
golychwyd, 1, 2, gweddi
g*o*mino, 4, kroessi
gommynai, 4, gorfod
gorchorddion, 4
gorchorion, 4, arglwyddi
gorchyfadrwy, 4, prynhawn
gorddfar, 4, trwst
gorddin, 1, gwyr gwrthun
gorddirod, 4, gorfod
gordduf, 1, arfer
gorddyfyn, 3, gorw . . .
gorisgwr, 4, draig
gormant, 4, dieithr
gorrmor, 4, tarian
gorthan, 4, brwydyr
gorthych, 3, clafychu
gorwain, 4, gossodiad
gosgymen, 1, gwasgawn
graid, 4, llosg
graiff, 2, 3, buchedd
grain, 1, garwedd
grain, 2, gorwydd

graiph, 1, bychedd
grith, 4, arglwydd
grounwinon, 1, marchogion
gryd, 3, brwydyr
grygiant, 4, gwychder
gniff, 1, llafyr
gufflaw, 2, gwiw
guffyrnwy, 1, clowed
gwaes, 3, ymh . . .
gwaeolin, 4, llyfei*n*
gwahel, 4, gwrthladd
gwais, 4, tent
gwala, 1, digonedd
gwang*m*eth, 3, balch
gwasaf, 4, gwarant
gwassog, 4, rhoddiad
gwawl, 4, kaer, gwawr
gway, 1, ymladd
gweling, 4, pres
gwenyllie, 1, cowyr
gwersyll, 4, tent
gwill, 2, 3, buan
gwill, 4, tywyll
gwillion, 4, gwilliaid
gwifria, 3, llamhysten
gwiredd, 4, urddas
gwrhydre, 1, Tiroedd
gwryd, 1
gwrygiant, 1, 2, ffyniant
gwrid, 1, gwyllt
gwyar, 4, gwaed
gwydd, 2, 3, gwyllt
gwygoedd, 4, ysdrydoedd
gwyll, 1, buan, blode maes
gwillion, 4, herwyr
gwyd, 1, gwullt
gwyn(t)c,[1] 1, dwg r
gwys, 3, dyfyn
gwŷth, 1, llid
gwyth, 3, 4, llid
gyr*e*dant,[2] 4, ofn
haddef, 1, kartref
haedd, 4, ennill
haeddad, 4, haeddu
hanes, 1, cyfrinach
hebud, 4, maraned
hefelydd, 4,
hefis, 1, 2, pais
heurlod, 3, het
heurlond, 3
hewyd, 1, hawdd
hewydd, 4, hawdd
heylod, 1, het
hirynt, 4, adref
hob, 1, llwdwn hwch ; Twr*x*
hob, 3, llwdn hwch
hob, 4, hwch
hobran, 4, yw p*un* melyn
hobt, 3, twrch
hoed, 3, hiraeth
hoedni, 2, 3, hiraeth
huad*r*, 3, bytheied
huaeth, 2, unbennaeth
huan, 1, hayl
huddef, 2, cartref
hug, 1, twyllodrus
hyaid, 1, bytheiad
hŷdd, 1, bytheiad
hyf, 1, eon
hyfdra, 1, eondra
hyffrwn, 1, trymder
Iawl, 4, gweddi
Iolau, 2, Y adolwch
Iolaw, 1, adolwg, diolch
Ion, 1, Arglwydd
Ior, 4, Arglwydd
Iorth, 1, ystigrwydd
latmeriaid, 4, kyfreithwyr
liffant, 4, asgwrn g*wr* (?)
llamfre, 4, ymlladdfaes
llari, 4, Rhiain
llassei, 1, glas

[1] *t* is cancelled.

[2] Or *gyrdant*.

llefair, 4, dwedyd
lle*u*ty, 4, lletty
llewyn, 4, llawenydd
lletynt, 4, arfaeth
llewyron, 4, tan
lliant, 3, lledrad
llir, 4, penaig
llith, 4, gweddi
llithwr, 4, gweddiwr
llogawd, 1, 3, newydd
lloyan, 4, haw*l*
lluma*n*, 3, mwg
llugorn, 3, lamp
llwydd, 4, llwyddan
llyhefus, 3, pais
llynwys, 4, gormes
llys, 2, melys
lhachar, 1, lhid
lhaith, 1, lhadd
lhaw, 1, boneddigedd
lhawda*m*, 1, maen pladur
lhawruddiog, 1, lhaddwr dyn
lhedgynt, 1, trais
lhene, 1, difethiedig
lhewarch, 1, oestrys
lhiant, 1, lhedrad
lhillen, 1, gafr
lhisiant, 1, treulio
lhoerig, 1, allan o gof
lhugar, 1, goleini
lhugorn, 1, lamp
lhuman, 1, mwg
lhyth, 1, llesg
lhywyrn, 1, lhadd lhwynog
madrydd, 4, kyff gwenyn
madwaled, 4, tawel
magod, 1, burwy
maluri, 1, pridd y wadd
manred, 1, rhiain
mangar, 4, croen
maraned, 1, deiliaid
m'ranedd, 3, deiliaid
maranedd, 1, morfeirch
matel, 4, maes
mawen, 4, golud
medwaledd, 1, tafod
medwaledd, 2, tafod
meithru, 4, magu
menestr, 3, tastiwr
menwyd, 1, 2, llawenudd
mestir, 1, gwledd
meyfedd, 1, cyfoeth
mid'lan, 1, marchog
midlan, 1, lle ymladd
mirain, 1, 3, teg
modrydan, 3, cyff gwenyn
moeus, 4, moessau
molest, 1, drygionu
molest, 3, } drygioni
molestyr, 3, }
moloch, 1, 3, aflonyddwch
molochen, 3, aflonydd
moment, 1, ychydig
mwdylan, 3, marchog
mwynas, 1, cariad
mydyr, 3, canmol
mynawc, 2, arf
mynawg, 1, arf ; gwybodau
mynog, 1, gwybodau
mynynedd, 4, llawenydd
mygned, 3, ffordd deg
mygr, 2, tes
mygyr, 3, urddas
mynyt, 4, araf
myr, 4, moroedd
myranedd, 3, morfarch
mysbwy, 4, maen
mysgi, 4, gwasgari
my*th*adyr, 4, arglwydd
Ner, Arglwydd
neufedd, 1, golud
osb, osp, 1, 2, dieithr
osb, 4, diaithr
osber, 3, dieithred
osbion, 1, dieithred
oseb, 1, 2, kalenig, calennig

oseb, 4, klannig
pablu, 1, barnu
palaf, 4, llaw
palet, 1, tenis
pa*m*, 1, ffwl
pannvar, 4, kystring
partan, 4, maen, perl
peblu
pebyll, 3, tents
pedrag, 1, profedig
peddyd, 1, 3, gwyr traed
peithawg, drylliog
pelrhe, 1, 3, blinder
pen teulu, 4, gorchwiliwr
pergin, 4, elor
perging, 1, uchel
pill, 4, kydernid
porf, 1, *teg* (?)[1]
por*th*or, 1, brethyn aur
porffor, 3, brethyn aur
pothan, 1, cenew blaidd
powtiwr, 1, pwrs
powt*n*er, 3, pais
praidd, 1, trais
pyraidd, 3, teyrnas
praidd, pyrain, 3, llu*g*
prain, 1, lhys
pyd, 1, bwriad
pydoedd, 1, bwriadau
rangne, 4, kyngor
rwais, 1, coffais
rwmark, 4, keynant
rhaddig, 4, roddion
rhaidd, 3, gwayw d . . .
rhaffwy, 3, gwaywffon
rhan, 1, gwayw
rheiddun, 3, arglwydd
rheiddyn, 1, arglwydd
Rhi, 3, 4, Arglwydd
rhigod, 4, pil*a*cri
rhon, 3, gwayw
rhuallu, 4, Arglwydd
rhuddfel, 4, br*w*dwr
rhwyf, 3, gormod
rhwyl, 1, llus
rhwyl, 1, neuadd
rhwyl, 2, 4, llys
rhychwardd, 4, chwerthin
rhynn, 4, milwr
rhysedd, 1, rhwysg
saef, 4, nai ap chwaer
saffwy, 2, gwayw
sail, 4, grywnd
salw, 1, diystyr
sawl, salw, 3, diystyr
sawell, 1, lhawen
sawell, 3, lluser
sect, 1, plaid, parti
seirch, 1, cyfrwyau
seirch, 2, trappiau ar feirch
senib, 2, grym
senw, 3, urddas
*s*er, 3, blodau
siaf, 1, mab arglwudd
siner, 1, baw gefail
sylle, 1, edrych
synder, 4, baw ceful
tae*r*, 1, tr*a*fel
talu, 1, pwys
tanw, tanllyd
teithi, 1, cyfiawnder
terydd, 1, cyflym
traill, 4, tynnu llynn
tramarid, 4, estyll
trawd, 4, kerdded
trawdd, 2, 4, cerdded
trech, 1, lhechu
trefet, 4, cartref
tres, 3, trafel
trevlvawd, 4, haelioni
trilliad, 3, 4, bwtler
trulliad, 1, bwtler

[1] This word is much like *Fug*.

tromar, 1, ystyllod
tromar, 2, to ystyllod
truwllwyn, 3, *habus*
trwn, 4, cwmpas
trylwyr, 1, happus
tudwedd, 1, daear
tydwedd, 1, 3, daear
tuedd, 4, dayar
tues, 1, trafel
tuli, 2, bryccan
tylu, 4, bwkram
tuno, 4, llanerch
tywyssau, 4, blaeniaid
udd, 2, 4, Arglwydd
ulltud, 2, rhod-ddyn
*u*ria, 1, aradr
urian, 2, aradr
va, 4, lle
wrwm, du
ydrowedd, 3, ol adar
ydd, 1, arglwudd
ymddaith, 4, kerdded
ymorchwedd, 3, llid
ymorchwudd, 1, llid
ymorchwydd, 2, 4, llid
ymoryal, 4, ymladd
ysbwyll, 4, ysgall
ysgaw, 4, edling
ysgrwmp, 4, llaw
ysgwm, 1, nerth
ysgwy, 4, nerth
ysgyfaeth, 1, trais
ysgyfam, 3, clustie
ysgyfarn, 1, clusdiau
ysgyfarn, clystau
ysgyfarn, 2, clustiau
ysig, 2, briwedig
yslen, 4, rhiw
yssu, 4, bwyta
ystai, 1, ystum
yste, 4, hendre
ystr*r*, 3, march
yswan, 1, ysguire
yswain, 4, ysgwyar

NOTES ON WILLIAM SALESBURY'S DICTIONARY.

By PROFESSOR POWEL, M.A.

Posterity has done some injustice to William Salesbury by persistently thrusting upon him the honour of being the first Welsh lexicographer. That his Dictionary contains the first alphabetical list of Welsh words with English equivalents ever printed, is, of course, a fact; but to judge it as a Welsh Dictionary, and to estimate by it the author's qualifications for such a work, is very unjust. Regarded as a Dictionary of the Welsh Language, the work must be described as a very meagre performance indeed, even after every allowance has been made for the imperfections inseparable from a first attempt. But the book ought to be judged in accordance with the purpose for which it was intended: and that Salesbury's object was not to compile a Welsh Dictionary his own words make sufficiently clear. He calls the work "A Dictionary in Englyshe and Welshe moche necessary to all such Welshemen, as wil spedly learne the englyshe tōgue"; and in the Dedicatory Epistle to the King he says, "I have writtē a lytle englyshe dictionary with the welsh interpretacion." Similarly, in the Welsh Address to the Reader, he says that the book is called "an Englis dicsionary ys ef yw hyny kynullfa o cirieu seisnic, achos kynulleidfa o eirieu seisnic yd ywr holl llyfer hayach." The work had been approved by the King as a first guide to the English Language—"help a chanhorthwy kychwyniad

tywysogaeth at Iaith saesnaec". He had been prompted to write the book, because he observed how eager other nations were to acquire a knowledge of English, while the Welsh people, to whom it was so much more necessary, neglected it ("ac yn angenrheitiach i ni r Kymbry no neb wrthei er esceuluset genym am y peth"). The work was intended for those Welsh people "that readethe parfytlye the welshe tonge, whych if they had englyshe expounded in the welshe speche, myght be bothe theyr owne scholemaysters and other mennes also, and therby most spedely obteyne the knolege of the englishe tōge through owt all the countraye". It is, he repeats in the Welsh Address to the Reader, for the unlearned who can only read "iaith eu mameu", if they desire, as they ought to desire, direction to read and understand the English tongue—for those, that is, who may wish to learn English at the home fireside ("o chwenychant vegys y dylent hynny kyfrwyddyt i ddarllen a deall iaith Saesnec—y sawl gymry a chwenychoch ddyscy gartref wrth tan Saesnec"). He implies that the country afforded no regular means of acquiring a knowledge of the English Language; for, while he feels that his own rules for the proper pronunciation of English are insufficient, the best advice he can give those who are unable to go to England to learn the language, is that they should supplement his instructions by consulting some one who may know English, as there was scarcely a parish in Wales which had not some such persons ("goreu kyngor a vetrwyf vi ir neb or ni edy anghaffael iddo vyned i loecr lle mae r iaith yn gynenid, ymofyn o honaw ac vn a wypo Saesnec, o bleit odit o blwyf ynkymbry eb Sasnigyddion yntho, paddelw y gelwir y peth ar peth yn sasnec").

With this clear declaration of the author's purpose, the form of the work agrees; it is simply a Welsh-English Vocabulary, not a Welsh Dictionary. The names of the

months are given together under *mis*, and the days of the week with the principal Sundays, Saints' days, and festivals of the year, under *dyw*, not in their proper places in the alphabetical list. The names of a number of towns are given under *Kaer ;* and in order to introduce English words which have no exact equivalents in Welsh, he gives definitions of them which he inserts under some prominent Welsh word in the definition. Thus under *Edling*, we have "*Edling y brenhin ffrencie,* dolphyn"; and under *Klwyfo,* comes "*Klwyfo march a hoyl yny byw,* cloy". Again to facilitate the acquisition of an English Vocabulary, he very wisely gives in the Welsh column a large number of English words, some of which had been introduced into the popular speech, and many also which could not have become common, as *debursio, efidens, eklypsys,* and which he is obliged to explain by Welsh words or phrases: sometimes the English word is simply transliterated, probably in order to show the pronunciation, as *pasteim.*

The late Rev. Robert Jones (to whom we owe the beautiful reprint of the Dictionary), in his paper on "William Salesbury and his Dictionary", in the first vol. of *Y Cymmrodor,* takes it for granted that the "Dictionary" is intended for a Welsh Dictionary. He accounts for its defects, regarded as such, by suggesting that the author worked "without help, without material, save the spoken language, and the few MSS. within reach"; for most of his material he "had to traverse the streets and lanes, the highways and hedges"; there were no printed books, and MSS. "were both rare and difficult of access". All this may be quite true, and these facts would go far to excuse great imperfections in a first attempt to compile a Welsh Dictionary, in the first half of the sixteenth century. At the same time it is quite certain that if Salesbury's object had been to "elucidate the old Cymric tongue", he could have produced a very much

fuller and more satisfactory work. Whatever MSS. he may or may not have had, he had at his disposal much ampler materials than he has used. He certainly knew the different forms of the article, of the pronouns and numerals, and yet these are not all included in the vocabulary. Nothing would have been gained by giving *Mi, myfi, minnau, myfinnau,* as English has only "I" for them all: therefore, to give once "*mi ne myfi,* I" is enough for the author's purpose; and so for *y* and *yr, dau* and *dwy,* etc. But the book itself supplies proof that the limited vocabulary is not due to want of material. Salesbury uses in his Welsh Address to the Reader, and in the explanations he gives occasionally of words in the vocabulary, some scores, probably hundreds, of Welsh words, which are not included in the Dictionary. The very first page of the Welsh Preface contains over forty words not registered in their proper places in the vocabulary. Indeed, if the deficiencies of the work were to be attributed to want of knowledge on the author's part, they would suggest imperfect acquaintance with English, rather than with Welsh, as many Welsh words and phrases are given without English renderings. It appears probable that the "Dictionary" was hastily compiled; and this is rather implied by the author's statement, that the words have been arranged, *as far as memory served,* ("hyd y deuei kof") in alphabetical order. Any slip of memory in this respect could, of course, have been corrected by re-writing. But this may have been rendered impracticable by some circumstances connected with the presentation of the book to the King, which may have called for prompt action. And when it is considered that the author lived in Wales, it is easy to conceive that he may have been forced subsequently to print under conditions which left no opportunity for revision and completion.

But, however these things may have been, in forming an

opinion of the work we must compare it, not with our Welsh Dictionaries, but with our Welsh-English Vocabularies, Welsh-English Handbooks, "Cymhorth i Gymro, i ddysgu Saesneg," etc. Judged in this way it must be admitted to be a very meritorious production. The author's object was a most worthy one, and his own example fully justified his earnest appeal to his learned fellow-countrymen to make themselves, according to St. Paul's words, all things to all men, and to feed the unlearned with the crumbs of their great learning. In this as in other matters, Salesbury was a pioneer. He set the example of "utilising" the Welsh Language in education; an example which was rejected by other educationists, but followed by Griffith Jones and Thomas Charles with the result of creating an educational revolution.

Reviews.

A Dictionary of the Welsh Language. By the Rev. D. Silvan Evans, B.D., Rector of Llanwrin, Machynlleth. Part I. [A-Awys]. Carmarthen: William Spurrell. London: Simpkin, Marshall and Co.; Trübner and Co. 1887.

The issue of this first instalment of Mr. Silvan Evans's *Welsh Dictionary* is an event on which students of Welsh, and the learned author himself, are alike to be heartily congratulated. The want of an improved Welsh Dictionary has long been grievously felt, especially by those who have paid any attention to the older remains of the language. Not that Welsh was in a much worse position than most other modern languages. As long as Greek and Latin were regarded as the "learned" languages, and the "Classics" alone deemed worthy of special study as literary models and as instruments of culture, it was inevitable that the lexicography and grammar of the "vulgar tongues" should be left in a defective state. To this general disregard, shared until a comparatively late period by all modern languages, must be added in the case of Welsh, as of Irish, the contempt for everything Celtic entertained and professed by the vulgar learned and unlearned in this country. The student who laboured to advance Celtic scholarship in any direction could hope for no material reward and very little fame. Welsh lexicography, nevertheless, counts among its promoters a number of devoted workers, at the head of whom William Salesbury has generally but somewhat unjustly been placed. Dr. Davies in the seventeenth century, Richards in the last,

and Dr. Pughe in the present, stand forth prominently among a number of humbler contributors. It cannot be said that the work has been very materially advanced, in the highest sense, since the publication of the second edition of Dr. Pughe's Dictionary.

During the half century which has since passed the study of modern languages has been revolutionised under the influence of comparative philology; the need of a regular historic treatment has been felt, early texts have been published, and as a result, it has become possible to give to the dictionaries of modern languages something of the fulness of detail and completeness of analysis which was previously aimed at only in classical lexicons. In these directions a good deal of work, more or less excellent, has been done in connection with the Welsh Language during the last forty years; important works previously existing only in MS. have been published and made generally accessible, especially by the Welsh MSS. Society; the philological study of the language, placed on a solid foundation by Zeuss, has been developed by the labours of British and continental scholars in the pages of Kuhn's *Beiträge*, the *Revue Celtique*, and other publications; and finally Professor Rhys's *Lectures* have at once advanced the work, and popularised the results. The progress effected in these directions rendered it an imperative necessity that Welsh lexicography should also be advanced a stage. This somewhat thankless task Mr. Silvan Evans, whose previous labours on the English-Welsh Dictionary had helped to prepare him for the work, undertook and executed with a patient devotion unhappily but too rare. The first fruits of his long toil are now before the public in a form of which he may justly feel proud.

The first thing that strikes the reader is that the work is on a larger scale than anything of the kind which has hitherto appeared in Welsh. This first part, including only

the letter A, is a handsome volume of 420 pages of a large 8vo. size. In Dr. Pughe's Dictionary, which was issued in a somewhat similar form, the letter A does not extend to 150 pages of the 8vo. edition; and in the third edition of the same work, the same letter fills only 244 pages of a smaller size. If the same proportion be maintained throughout the alphabet, Mr. Evans's Dictionary will fill something like 2,200 pages, and will be nearly twice the size of Pughe's. It is accordingly very much more complete than its predecessor in all respects; it records a larger number of words, gives a fuller account of their history and meaning, and especially is out of all comparison richer in illustration and quotations. In vocabulary it is richer than any other Welsh Dictionary, and includes a large number of words not hitherto recorded. The author has not, however, set himself to record every word which has been given in earlier dictionaries; Prys's edition of Dr. Pughe, for example, contains a considerable number of words which Mr. Evans has not thought fit to include. But the advantage is very much on Mr. Evans's side; and it will be observed that the forms registered by Prys and omitted by Evans, are mostly either late coinages or derivatives of slight importance, while many of the words given by Mr. Evans for the first time are terms of some historic interest.

In its fulness of treatment and illustration the superiority of the new dictionary is still more marked: in this respect it stands, so far as Welsh is concerned, quite alone. In previous works there had been little or no attempt to analyse the various significations of words, and trace the historical development of meaning. A number of English equivalents (or supposed equivalents) would be given, and from these the student had to take his choice. Mr. Evans, on the other hand, gives a classification of the meanings of all the most important words, generally with extracts from Welsh authors

to illustrate each, so that a word which Pughe disposes of in a couple of lines may fill half a page of the new work. The word "Awdl" may be taken as an example of the difference of treatment in the two works. Pughe dismisses it in three or four lines of interpretation, with one quotation. Mr. Evans classifies the meanings of the word under five heads: "1, an ode, a song, a lay; a melody," with half-a-dozen apt quotations ranging from Gwalchmai to Gwallter Mechain; "2, a poetical composition"; with an extract from the *Dissertatio* of the Prydydd Hir; "3, one of the three principal classes of peculiar Welsh metres, which is subdivided," etc., references being given to Dr. J. D. Rhys, *Cyfrinach y Beirdd*, W. Midleton's *Barddoniaeth*, and R. Davies's *Ieithadur*; "4, a poem, etc.," in the technical Eisteddvodic sense, with three examples; "5, rhyme," which is illustrated by three most appropriate quotations. In reading this article, as well as nearly all others of any length in the book, one cannot fail to observe how carefully the illustrative extracts have been selected. They not only exemplify the use of the word, but also describe or explain the thing signified. The first extract under the 3rd heading *s.v. Awdl* is from W. Midleton, and contains the substance of his account of the particular class of metres so designated. The quotations under "5" in the same way present the reader with a concise view of the bardic teaching about "rhyme". In the author's definitions, the quotations, and the references, the student is supplied with the material for an exhaustive Essay on the "Awdl." A large number of other articles might be mentioned as being similarly encyclopædic in fulness; *abred, afanc, aillt, alban, alltud, anian, annwfn, anrhaith, anterth, awgrym,* are typical examples. Under these and many others much interesting information of a general nature is incidentally supplied. Among the combinations into which the word *adar* enters, we find "adar

llwch gwin," in connection with which the author gives the story of Drutwas as found in *Iolo MSS.*, 188. Under *afanc* there is an account of the story of Llyn Llion and *afanc y Llyn* as referred to in the *Trioedd*, and as told by Lhwyd (*Brython* iii, 385); while the fable of the Spider and the Fly from the *Greal* is told *s. v. Adargop.*

Another very interesting and valuable feature of the work is the large number of idiomatic and technical phrases recorded and illustrated, either from literature or from current speech. For example, under *alltud* we have *alltud o wraig, A. cenedlog, A. tramor, A. priodol, Alltudion uchelwyr*, each with an explanatory extract from the Welsh Laws. *Araf* similarly supplies *yn araf araf, yn araf deg, araf hin*, and *chwythu yn araf.* Under such terms as *adar, aderyn, afal,* etc., these combinations are very numerous; the varieties of *afal* occupy very nearly two pages.

It may be added that the particles are very fully treated, such points as the use of *ac* before vowels, semivowels, and consonants being minutely discussed. The preposition *ar* fills two pages of the dictionary, while three are devoted to the various uses of *a.*

Words of doubtful authority, such as *acdo, achain,* of uncertain meaning, as *achef,* or of ambiguous origin, as *achlais,* are fully discussed. The most important various readings of the older poems are also duly recorded and discussed.

The notes appended to many articles under the mark ¶ deserve special notice, as they embody much valuable matter. They refer to the history, peculiar forms, inflexions, constructions or uses of words; to doubtful, false, or various readings; and occasionally to the corruptions of modern usage.

Etymology occupies only a subordinate place in the author's plan, and in the present state of knowledge, it is perhaps well that it is so. The more important words have

a few lines devoted to their origin or relations, cognate forms in the other Celtic dialects being occasionally mentioned. The originals of words borrowed from Latin or English are indicated, and native derivatives are referred to their primitive forms.

This lengthened account of the chief features of the work will, it is hoped, enable readers who may not yet have seen it, to form their own opinion of its merits. Until we have the author's own account of the scope and limitations of the whole work, any criticism of a part is liable to be unjust. A few suggestions may, however, be made. And first with regard to the vocabulary, the question suggests itself how far the dictionary is intended to illustrate the most modern forms of the language. Mr. Evans's reading has been extremely wide and varied; it may safely be said that no other scholar, living or dead, has read so much Welsh of every period. His extracts are taken from all kinds of works, printed and manuscript, even down to the magazines and newspapers of a late date. Still even Mr. Evans has not read everything, and a careful reading of authors like Eben Fardd, Gwilym Hiraethog, Emrys, Islwyn, and Cynddelw would very likely supply words not recorded. Might it not be well for the author to state briefly what limits he has set himself, that grateful readers who may observe any omissions may communicate them with a view to the production of a supplement? Again, how far is it intended to include words like *adamant* (it is *atmant* in *Campeu Charlymaen*, xi, p. 13), *alegori*, *almanac*, *anathema*, *astronomydd*, *atheist* and their derivatives; or inaccurate but common forms like *anghydmarol?*

The Dictionary appears to be most exhaustive where completeness is most to be desired, in the older literature; but a few omissions of words occurring in the *Mabinogion* and *Trioedd* may be mentioned, with references to the new edition of Messrs.

Rhys and Evans: *atneiriaw* (185, l. 4), *auorles* (32, l. 4), *amatkud* (300, l. 15), *ardiawc* (31, l. 1), *aruidiawt* (301, l. 8). *Anghenwar*, in the quotation from Cynddelw, *s.v.*, *anghenog*, is not given in its own place. In the *Trioedd* at the end of the new volume of *Welsh Texts* (300, l. 20) we find the word *anuatkad:—a llyna y tri anuatkud pan y datkudywyt;* but this is evidently a mistake of the scribe for *anuat datkud*, which is the expression used in the corresponding passage in the *Mabinogi*, p. 42, l. 27.

In treating the earlier literature the author will find his greatest snare in the imperfect state of the texts, which exposes him to the danger of being misled by false readings. Editors are not unfrequently responsible for the creation of new words; and Grampians and Hebrides are not the last examples. A good illustration of the process occurs in the *Four Ancient Books of Wales*, ii, 4, l. 7, *Trav athrau imdoeth bran amelgan*, where two new characters, Bran and Melgan, are created by a stroke of the pen. This brace of heroes, twin offspring of the editorial imagination, will perhaps in due time take their places in some new Biographical Dictionary. A little attention to the structure of the verse might have shown the editor that the reading is not *bran*, but *brau*, and that the line would end in modern spelling, *braw am Elgan*. Another instance is supplied by the spurious word *angheuddyl*, given by Pughe, and apparently evolved by him from what Mr. Evans conjectured (rightly as the new edition of the *Mabinogion* shows) to have been a false reading.

With regard to the interpretations given, a few points may be noticed: *Adsofl* is not peculiar to Gwent; the writer has heard it used by natives of Cardiganshire, *hen adso'l* being the wild, rough growth on land lying fallow after being under corn, and so corresponding in formation to *adladd*. In explaining "*angu* 1." the author has been

misled by Pughe : the examples require, not "to contain", etc., but the passives of these, "to be contained". Under *as*, the quotation from Pughe's *Coll Gwynva* has been misplaced : it should be under "*as*, a rib". Pughe intended it to mean "bone" ("his flesh, his *bone*"), as appears from his Preface, p. x, where he sets down *as* as the root of *asgwrn*. Under *anesmwythau*, the extract from the Book of Job seems to have been displaced ; the verb apparently is transitive in the verse quoted. Similarly the proverb quoted under "*Aes*, 1." should probably come under "2.", meaning "There is no shield like justice". The line from D. ab Gwilym, quoted *s.v. Afrywiog*, ought doubtless to read "Un ydwyf, ban bwyf heb wen" or "Wen" (not "wên"), "when I am away from my fair one". Forms in *-adwy* and *-edig* are treated as participles : Is this always right ? Are such forms as *anghynnwysadwy* and *anghynnwysedig*, for example, participles of a verb *anghynnwyso* or mere negatives of *cynnwysadwy*, and *cynnwysedig* ?

On the subject of etymology little need be said : the author has very well kept the promise made when the work was first publicly announced some eighteen years ago, that "fanciful etymologies" would be avoided. The connection between the Welsh and the Latin or Irish words compared cannot perhaps be established in every case. In the case of words like *anghwrtais*, *appêl*, etc., borrowed from English, it might be well to give the M.E. forms, *cortais*, *appele*, or *apel*, etc., rather than the modern English forms. The derivation (only doubtfully proposed by the author) of *amryson* from "am + rhyw + son" is shown to be untenable by the Ir. and Gael. *imreasan*, O. I. *imresan*, *imbresan* : O'Reilly gives also *reas*, a skirmish, and the Welsh *rhys-wr* doubtless belongs to the group. Lastly, does not the use of *adfydd*, older *atuyd*, for "perhaps, it may be," throw doubt on the derivation of *agatfydd* from *a* + *gad* + *bydd* ? But these

points are trifles, worthy of mention only by reason of the great superiority of the work as a whole.

It is to be hoped that the author will have health and strength to complete his great task, and so fittingly crown the labours of a nobly patriotic life. He has worked quietly through long years in the true spirit of a scholar, and his example supplies a lesson only too much needed in these days, when the misdirected stimulus of the competitive system tends so often to the production of immature and superficial work.

Meanwhile, can no help be given the author so as to hasten the completion of the work? At the present rate it will take a very long time to issue the whole. While Dr. Murray works on the English Dictionary with a staff of assistants and material collected by thousands of readers, Mr. Evans has collected his own materials, and has hitherto worked single-handed. It is highly desirable that he should henceforth be relieved of all toil which can be undertaken by others. We have learned and patriotic societies in North and South Wales and in London, which may, no doubt, be relied on to help in this direction, and many persons would gladly assist individually besides. If Mr. Evans can find assistance such as he would desire, there ought to be no difficulty or hesitation in providing it for him.

It would be unjust to close this notice without a word of hearty praise to the publisher. The get-up of the book is worthy of it, and would do credit to any office in the country. It will be a national disgrace if author and publisher do not receive the fullest support. It is the bounden duty of every Welshman who can in any way afford it to become a subscriber to the new Dictionary.

THE WELSH LANGUAGE IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. By IVOR JAMES, Registrar of the University College of South Wales and Monmouthshire. Cardiff: Daniel Owen and Co., Limited. 1877.

THE wish has been frequently expressed in these pages that more attention were paid to the study of Welsh history. The history of Wales, in the proper sense of the word, has still to be written. That history, when it appears, will not be the work of one man. The problems waiting to be solved are of many kinds, and many bents of mind are needed to approach them. Few workers will, perhaps, be found possessed of the profound philological sense which has enabled Professor Rhys to throw a gleam of light into the dark places of the sixth and seventh centuries; but there is much other labour to be done, for which competent workers should not be wanting to us. A whole mass of mediæval literature is waiting to yield up its secrets to patient and critical inquirers, and the Record Office and British Museum are rich with long-hidden facts, from which, it is to be hoped, will one day be pieced together the broken and misunderstood story of later times.

Among the few who have hitherto ventured into this little-explored mine the author of this monograph must be honourably mentioned. Like the late Mr. Roland Phillips, whose valued labours were so recently cut short by an untimely death, Mr. Ivor James has made the epoch of the great civil wars an especial subject of study; but his particular aim has been less the political movements than the domestic condition of the Welsh people during that period. The present paper is an attempt to ascertain the extent to which the Welsh and the English languages respectively prevailed in Wales at the commencement and during the continuance

of the struggle. Mr. James's conclusions will doubtless be somewhat startling to many of his readers. "It is very difficult indeed", he says, "to avoid the inference that the great body of the Welsh people had acquired a competent knowledge of English—that in the seventeenth century English was both an efficient and sufficient medium of communication between the English and Welsh—that the Welsh language itself had, to a very great extent, died out of both use and memory." If this was really the case, the subsequent recurrence of the people to the old tongue is very remarkable in more aspects than one; but we are tempted to question whether the facts which Mr. James has so ably marshalled and so pointedly expressed really bear the inference which he seeks to place upon them. That the Welsh language was at this period "neglected by nearly all who pretended to culture"; that its purity had in consequence sadly suffered; and that the Eisteddfod, which in old days depended on the patronage of the *noblesse*, had sunk into oblivion, we are prepared to admit; but that the "common people", the farmers, the burghers, the artisans, the domestic servants, spoke any more English or any less Welsh than at the present day or half a century since, we do not consider the evidence Mr. James adduces sufficient to prove. The argument which appears to weigh most with him is drawn from the incontrovertible fact, that "in political discussions of the period of the civil troubles", a period in which, as he points out, the contending parties aimed as anxiously at convincing by the pen as at vanquishing by the sword, "the Welsh political leaders on both sides appealed to the people of Wales through the English, and not through the Welsh language". Out of the 269 books, as he calculates, by Welshmen, or about Wales, published between 1546 and 1644, only forty-one were in Welsh, and thirty-seven even of these were religious works. Out of 152 publications for use in Wales

between 1633 and 1649, according to Rowlands, eight only were written in Welsh. These are striking facts, but the point which we think Mr. James has overlooked is, that the publication of Welsh books must be taken as a measure, not of those who *spoke*, but of those who *read* Welsh at any given period, a somewhat different thing. Welsh now boasts of a large contemporary literature, in which political argument holds a not inconspicuous place. But where would this contemporary literature have been, had not the Welsh Sunday-school paved the way by teaching the people, what the day-schools had neglected, to read in the native tongue? Did any such machinery exist in the days of Charles I; or how far had the art of reading in Welsh been cared for in the public schools? "There are few", quotes Mr. James from *Carwr y Cymry*, "in all Wales who are able to read Welsh." It was clearly useless for the pamphleteers of the civil struggle to write in a language that few could read; but the absence of a Welsh-*reading* public does not, we submit, by any means necessarily argue the absence of an extensive Welsh-*speaking* public, as Mr. James would appear to assume.

But in pointing out what seems to us to be a flaw in Mr. James's main argument, we in no way wish to detract from the value of this contribution to seventeenth century history. The facts are fairly stated, and will be read with interest and profit by those who dissent from, as well as by those who concur with, the author's conclusions. We shall hope to see much further work on this period from Mr. James's pen.

Beiträge zur Cymrischen Grammatik. I. Einleitung und Vocalismus. Von Max Nettlau, Dr.Phil. Leipzig: 1877.

We are compelled to defer till our next number a notice of the first part of Dr. Max Nettlau's contributions to the study of Welsh grammar, the second part of which appears in these pages, pp. 113 *et seq.*

Miscellaneous.

INSCRIPTION AT LLANOVER.

THE following inscription is probably the most unique existing in connection with any mansion in the United Kingdom, and is inscribed, in no mean lettering, above the main gateway called the *Porth Mawr* at Llanover, the residence of the Dowager Lady Llanover.

On the Outer Side.

THE WELCOME.

"Pwy wyt, Ddyfodwr?
Os Cyfaill, Gresaw calon i ti,
Os Dieithr, Llettygarwch a'th erys,
Os Gelyn, Addfwynder a'th garchara."

On the Inner Side.

THE VALEDICTION.

"Ymadawydd hynaws, Gad fendith ar dy ôl,
A Bendithier dithau;
Iechyd a Hawddfyd ar dy daith,
A Dedwydd, dychweliad."

Which, translated, is as follows:—

"Who art thou, Comer?[1]
If a Friend, the Welcome of the Heart to thee;
If a Stranger, Hospitality shall meet thee,
If an Enemy, Kindness shall imprison thee."

"Departing Guest, Leave a blessing behind thee,
And mayst thou be Blessed;
Health and Prosperity be with thee on thy journey,
And a happy Return."

[1] Traveller.

It is probably an early composition of the late Rev. T. Price, *Carnhuanawc*, a frequent guest and friend of Lord and Lady Llanover. Of the present owner and occupier, the Dowager Lady, it may be said that her patriotic deeds of former days, and her continued acts of benevolence and of Christian love, have *never been excelled.*

T. W. H.

FOLK-LORE OF WALES.

(MONTGOMERYSHIRE.)

Y GIGVRAN.

(The call of the Raven imitated.)

Marw arch marw arch,
Yn ma le yn ma le?
Yn y cwm draw, yn y cwm draw,
Ydyw o'n dew ydyw o'n dew?
Twr o vloneg twr o vloneg.

Drycin drycin fown ir eithin,
Noddva noddva fown ir gloddva.

(I am uncertain if this refers to herons or wild geese when they are seen flying; but rather think it to be the former.)

CWAREU MWDAGI.

(Children's play of Blindman's Buff.)

Mwdagi madagi ble d'ychi myned?

(Question put to the one blindfolded before commencing to play. The answer my informant (an old man) had forgotten, except that it began

I ddal plant ddrwg . . . . .

Y DYRNWR.

(The Thrasher).

Llymru tenu a llaeth glas,
Am gwnaeth i yn llaes vy ergid ;
Potes brâs a bara chîg
Ow at dy vrig di weithian. D. G. G.

To the Editor of Y CYMMRODOR.

Cambridge, March 28, 1887.

MY DEAR SIR,—In *Y Cymmrodor* for 1877, some of the religious poems of Iolo Goch were published. In pp. 28-30 there was a hymn to the Virgin Mary, in which occur the lines

"Bu Mair o'r Gair yn ddi gel
Yn feichiog o nef uchel ;
Mal yr haul y molir hon
. . . drwy wydr i'r ffynnon."

The editor adds in a note, "the exact transcript of this line is given; we will not, however, pretend to decipher it".

I do not know whether it would do to supply the hiatus by *a* "goes"; but I think there can be no doubt that the idea is the same as that in the lines to the Virgin by the Provençal poet of the thirteenth century, Peire de Corbiac.

"Receup en vos carn humana
Jhesu Crist nostre salvaire,
Si com ses trencamen faire
Intral bels rais quan solelha
Per la fenestra veirina."

"In you Jesus Christ our Saviour received human flesh, just as the bright ray, when the sun shines, enters through the glass window without making any fissure."

The parallel is interesting, as it may help to prove some connection between Mediæval Welsh and Provençal poetry.

Yours faithfully,

E. B. Cowell.

ERRATUM.

In page 81, second paragraph, line 8, *for* "the appreciation", *read* "their appreciation".

REPORT

OF

THE COUNCIL OF THE

Honourable Society of Cymmrodorion,

For the Year ending November 9th, 1885.

THE Council, in again meeting the Members at the close of an administrative year, have much satisfaction in recording the continued usefulness and popularity of the Society.

The satisfaction of the Council is, however, tempered by the consideration of the many gaps which have been made by death in the Society's ranks; foremost among them being that of our honoured President, the worthy bearer of an ancient name held in highest esteem throughout modern Wales, the late Sir Watkin Williams Wynn.

The loss of Mr. Brinley Richards leaves a place blank among leading Welshmen which will not easily be filled. The grief with which the news of his death was received by the Council and the Society was an image of that which was felt throughout the whole of Wales.

Two of our Corresponding Members have passed from our number, the Rev. William Watkins, M.A., of Llandovery, a contributor to *Y Cymmrodor*, and a helper in much of the Society's literary work; and Mr. T. Alun Jones of Liverpool, to whose exertions as Honorary Secretary the success of the Cymmrodorion Section of the Eisteddfod of 1884 was so largely due. The well-known name of Mr. Askew Roberts of Oswestry, the able and zealous antiquary and editor of

Bye-gones, is amongst those which will no longer be found in our list; and we cannot, without a word of comment, pass over the death of another Oswestry man, Mr. D. G. Davies, F.G.S., whose paper on the "Metalliferous Deposits of Flint and Denbighshire", published in *Y Cymmrodor,* has received the honour of translation into several of the languages of Continental Europe.

The Council has appointed the following gentlemen as Corresponding Members of the Society:—

Prof. Joseph Loth, Rennes;
Prof. Ernst Windisch, Leipsic.

During the past year the following publications have been issued by the Society:—

Annual Report of Council and Register of Members for the year ending Nov. 9th, 1884.
Hanes ac Henafiaeth Canu gyda 'r Tannau (*Idris Fychan*).
Y Cymmrodor, vol. vii, Part 2.
The Blessednes of Brytaine, by Maurice Kyffin. Facsimile Reprint.

The following Meetings of the Society have been held during the Session:—

In London:—

On April 16.—Mr. Stephen Evans, J.P., in the chair.—A paper on "Bi-Lingual Wales" was read by Mr. Dan Isaac Davies, B.Sc., H.M. Sub-Inspector of Schools.

On May 7.—Conversazione, with Exhibition of Works of Art.

On May 21.—Mr. T. Marchant Williams, B.A., in the chair.—A paper entitled "Reminiscences of the Eisteddfodau of Wales from 1819 to 1884", was read by *Clwydfardd.*

At Aberdare, in connection with the National Eisteddfod of 1885 (Cymmrodorion Section):—

On August 24th.—The High Constable of Aberdare in the chair.—An Inaugural Address was delivered by Mr. W. Cornwallis West, on "Art Culture in Wales and its Future Development".

On August 26th.—Mr. T. Marchant Williams, B.A., in the chair.—A paper was read by Mrs. Bryant, D.Sc., on "University Local Examinations in Wales", and was followed by a Discussion, in which many prominent educationists took part.

On August 27th.—Dr. Isambard Owen in the chair.—A Report by a Committee of the Honourable Society of Cymmrodorion on "The Advisability of the Introduction of the Welsh Language into the Course of Elementary Education in Wales" was presented. A paper was read by Mr. Beriah Gwynfe Evans on "The Utilisation of the Welsh Language for Educational purposes in Wales", and was followed by a Discussion.

August 28th.—Mr. Arthur J. Williams in the chair.—A discussion was held on "Working Men's Dwellings: their Requirements and Possibilities", opened by a paper from Dr. Isambard Owen.

The overflowing attendance at the Aberdare Meetings, and the marked interest displayed in them, is a strong witness to the confidence and esteem which the Society has gained from our countrymen in Wales.

Social Gatherings were held in the Library of the Institution, Lonsdale Chambers, on the evenings of Thursday, January 29, February 26, March 26, May 30.

The following Presents have been received and duly acknowledged by the Council on behalf of the Society:—

MS. copy of Wyllyam Salesbury's *Englyshe-Welsh Dictionary*, by the late Rev. Robert Jones of Rotherhithe, presented by H.I.H. Prince Louis Lucien Bonaparte.

The Aryan Maori, by Mr. Edward Tregear, Wellington, New Zealand.

Historical Collections relating to Gwynedd, a Township of Montgomery County, Pennsylvania, settled 1698 by Welsh Immigrants, by Howard M. Jenkins, presented by Mr. Henry Blackwell, New York.

Y Drych, presented by Mr. J. G. Griffiths, Utica, U.S.A.

The Cambrian, a Bi-Monthly Magazine, by Mr. D. J. Jones, Cincinnati.

Bye-gones, by Mr. W. Woodall, Oswestry.

Montgomeryshire Collections, by Mr. Morris C. Jones, F.S.A., Hon. Sec.

Journal of the Royal Institute of Cornwall, by Major E. Parkyn.

Annual Report of the National Eisteddfod, by Mr. T. Marchant, Williams, B.A.

Journal and Proceedings of the Hamilton Association, Canada, vol. i, pt. 1, by Mr. G. Dickson.

Owen Pughe's *Welsh and English Dictionary*, by Mr. Henry Davies, Medallist of the old Cymmrodorion Society.

On the Laws concerning Religious Worship, by Mr. John Jenkins.

Twenty vols. of valuable works presented by Mr. John Davies, of H.M. Treasury.

Tales of the Cymry, by Motley.

History of Wales, by Warrington, 2 vols.

Y Gododin, translated by Ab Ithel.

Heroic Elegies, etc., of Llywarch Hen, by Dr. Wm. Owen Pughe.

Ancient Welsh Poetry, by Ieuan Brydydd Hir.

Rowlands' *Cambrian Bibliography*.

Grammar of the Welsh Language, by Dr. Wm. Owen Pughe, first edition.

Transactions of the Cymmrodorion Society, 1822, vol. i.

Southey's *Madoc*.

Welsh Sketches, third series.

Welsh Sermons, by the Rev. Thos. Marsden.

Flores Poetarum Britannicorum, by Dr. John Davies.

Aeron Afan, Prize Essays, etc., of Aberavon Eisteddfod, 1853.

Cell Meadwg, works of Ellis Owen, F.S.A.

Cyff Beuno, by Eben Fardd.

Welsh Names of Places, An Essay on, by the Rev. J. James (*Iago Emlyn*), subscriber's copy.

Nineveh and its Remains, by A. H. Layard, translated into Welsh.

Poetical Works, by the Rev. John Jones, M.A., (*Tegid*), in Welsh.

Religious System of the Amazulu, by Canon Callaway, presented by the Folk-Lore Society.

"The Wild Welsh Coast," from *Harper's Magazine*, by Henry Blackwell, New York.

The Council beg to recall to your attention the following passage in last year's Report:

> "During the coming year the Council hope, without incurring undue expenditure, to utilise these rooms to a much greater extent for the benefit of Members. A Sub-Committee is at present considering the means of keeping them open to Members under the charge of a custodian during certain hours of the day, and of arranging for a series of informal gatherings of Members during the winter months, in addition to the usual series of meetings."

In pursuance of this intention, which met with the approval of the last General Meeting, and in deference to a wish frequently expressed by Members of the Society, the Council, in January last, opened the Library to Members for use as a Reading-room and place of meeting on five days in the week for four hours each day, and appointed Mr. David Owen, M.A., as Librarian in charge.

At the June meeting of the Council, however, so few Members were reported by the Librarian as having availed themselves of the privilege, that the Council considered they would not be justified in continuing the experiment, which entailed a charge, though a moderate one, upon the funds of the Society. The opening of the Library, therefore, has not been continued since that date.

The other experiment foreshadowed in last year's Report, namely that of holding *informal social gatherings* during the winter months, has proved, the Council are glad to say, a complete success. Most of these meetings were well attended, and evidently gave great satisfaction to the Members who were present.

It is with much regret that the Council announce the retirement of Professor Powel from the editorship of the Society's publications, which he has carried on with such marked ability and success since the year 1879. The Council, in making this announcement, beg to express their sense of the unremitting care which Professor Powel has bestowed upon the publications, and of the great value which the high quality he has given to them has been to the success of the Society in Wales, and to its reputation among continental scholars.

The Council, on the recommendation of Professor Rhŷs of Oxford, have placed the future conduct of the Society's publications in the hands of one of its own body, Mr. Egerton Phillimore, whose recent contributions to *Y Cymmrodor*

afford an ample guarantee of his fitness for the post. Mr. Phillimore proposes to reside in Wales. The Council have accordingly accepted Dr. Isambard Owen's continued services as their representative in editorial matters.

In the spring of the present year communications were entered into with the governing bodies of the three National Colleges, with reference to the desirability of establishing, by the aid of this Society, an *Annual Prize* to be competed for by students of the said Colleges in the subjects of the Welsh language and literature. The Colleges having felt themselves obliged to decline the proposal for the present, on account of the already somewhat overcharged state of their programme of studies, the Council have dropped the subject for the present.

The Committee on the Teaching of Welsh, which, as stated in last year's Report, was re-appointed by the Council in October 1884, has continued its inquiries during the present year. In the months of February and March a copy of the following inquiry was sent to the Head Teacher of every Elementary School (not being an Infant School) throughout Wales:

> "The Council of the Honourable Society of Cymmrodorion will feel greatly obliged if you will express your opinion on the following question, and return the paper to the address on the accompanying envelope within a fortnight.
>
> "Do you consider that advantage would result from the introduction of the Welsh Language as a Specific Subject into the course of Elementary Education in Wales?
>
> "Answer: (Space for reply.)
>
> "NOTE.—The reply may be given by a simple affirmative or negative, or reasons may be stated."

The question paper was accompanied in each case by a copy of the Preliminary Report of September, 1884, a circular letter explaining the reasons of the Society's action, an illus-

trative syllabus drawn up by Mr. Marchant Williams, and a stamped and directed envelope for reply.

During the months of March and April, 628 replies were received by the Committee. These replies, after being opened, sorted, and arranged, have been printed *verbatim*.

The Report of the Committee upon them was presented to the Meeting of the Society held in the Cymmrodorion Section at Aberdare on August 27th, and a copy both of the Report and the Replies has been forwarded to every Member of the Society.

A copy has also been forwarded to the Head Teacher of every Elementary School, not an Infant School, in Wales and Monmouthshire.

An important movement has taken place in Wales as the result of the inquiries instituted by the Society in this matter. At the above-mentioned meeting on August 27th, which was largely composed of Members of School Boards, Teachers of Elementary Schools, and others directly interested in education, after the presentation of the Cymmrodorion Report, a paper was read by Mr. Beriah G. Evans of Llangadock, a discussion took place, and in the result the following resolution was unanimously passed :—

> "That it is desirable that a Society should be formed for the purpose of promoting the utilisation of the Welsh Language as an instrument of education in Wales and Monmouthshire."

To carry this resolution into effect a public meeting was called, under the presidency of the Ven. Archdeacon Griffiths, on the following day ; resolutions were passed that such a Society should be founded ; that it should, if possible, be in connection with the Society of Cymmrodorion, and that the Council of the latter should be asked to nominate one-fourth of its executive body ; and all those present in the meeting were enrolled as original Members.

At a second meeting, held in Aberdare on September 19th,

under the same presidency, it was resolved that the name of the new Society should be "The Society for Utilising the Welsh Language", and the following statement of its objects was adopted:—

This Society has been founded for the purpose of promoting the utilisation of the Welsh Language as an instrument of education in Wales and Monmouthshire.

Its immediate aims are—

(*a*) To unite, and organise for action, the mass of public opinion at present existing in favour of such utilisation.

(*b*) To further the progress of public opinion by means of public meetings, and by the publication, through various channels, of lectures, papers, and letters on the subject.

(*c*) To make such inquiries and compile such statistical or general reports as may be needed to place the subject in its proper light.

(*d*) To render the utilisation of the language in education feasible by procuring the composition and publication, at a cheap rate, of suitable text-books by scholars of weight and authority.

(*e*) To formulate definite schemes of instruction.

(*f*) To arrange for the presentation and proper support of such schemes before the various authorities concerned.

It is not, it will be understood, any part of the purpose of this Society to hinder the spread of the English tongue, or to conduce to the isolation of the Welsh people. On the contrary, it is one of its express objects to promote the more intelligent acquirement of the English tongue by school children in all parts of Wales.

The Society simply desires to see established in Wales a sound system of bi-lingual instruction, such as that which exists in Switzerland, in the Flemish parts of Belgium, and in several of the divisions of the Austrian Empire. It is considered by the founders of the Society that such a system of instruction is conducive to the intelligent training of the children, is calculated to promote the thorough acquisition of the second language, and could be established in those parts of Wales in which the Welsh language is habitually spoken, with a very slight addition, if any, to the work at present required to instruct the children in English on the present system.

Nothing compulsory is, however, contemplated by the Society. It is desired that the new principle should be introduced gradually and

experimentally, and that it should be at the option of the managers of each school to accept or reject it.

The Laws of the Society were enacted at a first General Meeting, held in Cardiff on October 22nd, and amongst them the following :—

10.—At the regular Autumnal General Meeting, the Members entitled to vote shall elect an Hon. Treasurer and twenty Members of the Society, to form, together with another ten Members of the Society, to be nominated by the Council of the Hon. Society of Cymmrodorion for the time being, an Executive Council.

11.—The Executive Council, thus constituted, is empowered to add to its number ten additional Members of the Society by co-optation.

12.—Failing the nomination of Members by the Hon. Society of Cymmrodorion, or until such nomination, the twenty Members appointed by the General Meeting are empowered to act as a Council, but in that case it shall not proceed to co-optation until a month has elapsed after its election has been notified to the Secretary of the Hon. Society of Cymmrodorion.

28.—Vacancies occurring in the Council by the death or resignation of any of the twenty elected Members shall be filled up by the next General Meeting, at least seven days' notice having been given in the manner provided in Law 8. Vacancies occurring in the ten nominated Members may be filled up by the Council of the Hon. Society of Cymmrodorion. Vacancies occurring in the ten added Members may be filled up by co-optation at any time.

At a public meeting held on the evening of the same day the following resolution was unanimously passed :—

> "That the best thanks of this meeting be tendered to the Honourable Society of Cymmrodorion for their thorough enquiry into the question of the advisability of the introduction of the Welsh Language into the course of elementary education in Wales, and their excellent report on the result of the enquiry."

The Council, at its meeting on October 8th, accorded to the new Society permission to append to its title the words "in association with the Honourable Society of Cymmrodorion", and accepted the responsibility of nominating a portion of its executive body.

At its meeting on November 12th the Council, being called upon at short notice so to do, nominated the following four gentlemen only :—

Professor Rhys-Davids,
Mr. W. E. Davies,
Mr. David Lewis, and
Mr. John Owens,

postponing the nomination of the remaining six until a further meeting, not wishing to carry out so responsible a function without full consideration.

Resolutions thanking the Society for its action in reference to this subject have been received from several societies and meetings in Wales during the present year.

The first business before the Society at the General Meeting will be the election of a President in the room of the late Sir Watkin Wynn. The Council, after due deliberation, beg to recommend to the Members the election of the Right Honourable the Earl of Powis, a Vice-President, and one of the oldest and most valued Members of the Society. The Council make this recommendation in the full confidence that the interests of the Society will be as assured in the hands of Lord Powis as they were until lately in the hands of the leader whose sad loss is still fresh in our recollection.

The Council also beg to recommend that the vacancy in the list of Vice-Presidents caused by the death of the late Mr. Brinley Richards should be filled by the election of the Ven. the Archdeacon of Llandaff, the Treasurer and chief executive officer of the associated "Society for Utilising the Welsh Language."

The following Members of the Council retire under Law 9, but are eligible for re-election :—

The Rev. Evan Jones,
William Davies (*Mynorydd*),
Col. R. Owen Jones, R.E.

David Lewis,
Lewis Morris, M.A.,
Prof. T. W. Rhys-Davids, M.A.,
H. Lloyd Roberts, M.A.,
John Thomas (*Pencerdd Gwalia*),
Arthur Wynn Williams, M.D.,
John Williams, M.D.

The Council regret that Dr. Wynn Williams will be unable to continue his services on account of a change of residence.

A financial statement is appended to this report.

Signed, on behalf of the Council,

STEPHEN EVANS,

Chairman.

Nov. 9, 1885.

THE HONOURABLE SOCIETY OF CYMMRODORION.

Statement of Receipts and Payments,

FROM 9TH NOVEMBER 1884 TO 9TH NOVEMBER 1885.

Dr.

	£	s.	d.	£	s.	d.
To Subscriptions for past years ...	22	1	0			
„ „ for 1885	344	16	6			
„ „ in advance for 1886	21	0	0			
				387	17	6
„ Sale of Back Numbers	...		...	3	3	0
„ Fees for Hire of Library	...		...	3	4	6
				£394	5	0

Cr.

	£	s.	d.
By Balance brought forward	2	2	6
„ Printing	170	2	2
„ Lectures and Meetings	10	13	0
„ Librarian, Caretaker, and other expenses of Library	19	11	5
„ Rent of Library and Council Room	76	10	0
„ Cymmrodorion Section of Eisteddfod expenses	7	16	6
„ Secretary	50	18	0
„ Postages of Letters, Circulars, and Publications, Stationery, and petty expenses	42	7	10
	380	1	5
Balance	14	3	7
	£394	5	0

Examined and found correct,

H. LLOYD ROBERTS, *Treasurer.*
C. W. JONES, *Secretary.*
18*th Nov.* 1885.

HOWEL THOMAS, } *Auditors.*
E. W. DAVIES, }

REPORT

OF

THE COUNCIL OF THE

Honourable Society of Cymmrodorion,

For the Year ending November 9th, 1886.

THE Council of the Honourable Society of Cymmrodorion beg to lay before the Members the following report of their proceedings during the past twelve months.

Seventy-one Members have been added to the Society's list.

Prof. Powel has been appointed a Corresponding Member for South Wales, Mr. R. W. Banks for North Wales, and Mr. Henry Blackwell for New York.

Among losses by death we have to deplore that of our venerable vice-president, Mr. William Jones *(Gwrgant)*, the last remaining member of the old Cymmrodorion Society in our ranks.

After careful revision of the list, and the strict application of Rule 7, the numbers of the Society are found to be 498, exclusive of five Honorary Members.

The following Meetings have been held during the year.

In London :—

On March 4.—Mr. Henry Jenner in the chair.—Mr. Phillimore read a paper on "The Welsh Historical Triads, with reference to some recent criticisms thereon."

On March 18.—Dr. Isambard Owen in the chair.—Mr. Roland Phillips read a paper on "Wales during the Tudor Period."

On March 25.—Mr. Alfred Thomas, M.P., in the chair.—Mr. Ivor James read a paper on "Charles Edwards, author of *Hanes y Ffydd.*"

On April 8.—Dr. Isambard Owen in the chair.—Dr. Joseph Parry read a paper on "The Musical Composer and his Development of the Art," which was musically illustrated by Mr. Joseph Haydn Parry and others.

On May 28.—Mr. Phillimore read a second paper on "The Welsh Historical Triads".

On June 11.—Mr. Howel W. Lloyd in the chair.—Mr. Phillimore read a paper on "The Welsh Charters in the *Book of St. Chad*, A.D. 700-900."

In Carnarvon, in connection with the National Eisteddfod of 1886:—

On August 15.—The Vicar of Carnarvon in the chair.—An Inaugural Address, entitled "Race and Nationality," was given by Dr. Isambard Owen.

On August 16th.—The Rev. E. Herber Evans in the chair.—A discussion on "The Utilisation of Welsh in Elementary Education", was opened by a paper from Mr. Ellis Jones Griffiths, M.A.

On August 17th.—Principal Reichel in the chair.—A discussion on "The Education of Girls" was opened by a paper from Miss Dilys Davies. Dr. Jones-Morris read a paper on the same subject.

On August 18th.—Mr. John Thomas (*Pencerdd Gwalia*) in the chair.—Dr. Roland Rogers read a paper on "Choral Training in Wales".

At the suggestion of the Council the various Welsh Societies of London united to give a dinner on November 10th to the Bards who had been invited to London to proclaim the National Eisteddfod of 1887. It was resolved that this should be taken in lieu of the Annual Dinner of the Society.

The following publications have been issued during the year:—

Y Cymmrodor, Vol. vii, Part 3.
The Gododin of Aneurin Gwawdrydd, Part 5.

The following are in the press:—

Y Cymmrodor, Vol. viii, Part 1.
The Gododin of Aneurin Gwawdrydd; Index, Title, etc.

In the early part of the year 1886 the Council entered into

an agreement with Mr. J. Gwenogfryn Evans of Oxford, to take from him copies of his projected issue of the text of the *Red Book of Hergest* at a contract price, for distribution to the Members of the Society. The object which the Council had in view in entering into this undertaking was to ensure the production of the whole of the *Red Book* texts. Before the agreement could be carried into execution the managers of the Clarendon Press, in which the work was to be printed, found that a large increase was necessary in the estimate for printing previously given to Mr. Evans, upon which the agreement was based. Under these circumstances the agreement necessarily fell through, as Mr. Evans could only have carried out his undertaking with the Society at a loss to himself. Mr. Evans offered to enter into a fresh agreement with the Society to supply the works at the augmented price necessitated by the increased cost of printing; but the Council, after carefully considering the whole matter, found that the required sum could not be met from the estimated income of the Society without seriously hampering its other work, and were reluctantly obliged to decline this fresh offer.

The Council are pleased to know that Mr. Evans still proposes the issue of the whole of the *Red Book of Hergest*; and trust that his patriotic enterprise will meet with cordial support among the Members of the Society in their private capacity.

The delay occasioned by these negotiations necessarily postponed the issue of further numbers of *Y Cymmrodor*. Part 1 of Vol. viii is now, however, in the press, and the Council are assured by the editor that the second part will not be delayed later than May next at the farthest.

The lease of the Society's Library fell in upon Sept. 29, 1886. The Council have continued the tenancy on a yearly tenure; and have exercised their right of sub-letting in favour of the National Eisteddfod Association. The Council have also

placed the library at the disposal of the Committee of the National Eisteddfod of 1887.

The Council have made arrangements to render the Society's collection of Welsh and English books readily available to Members as a lending library. The Council is much indebted to Mr. T. Marchant Williams in this matter. Full particulars will be shortly issued to Members.

The Council have received the following presents on behalf of the Society, thanks for which have already been presented to the donors in the Society's name.

Y Drych, presented by the proprietor, Utica, U.S.A.
The Cambrian, by Mr. D. J. Jones, Cincinnati.
Bye-gones, by Mr. W. Woodall, Oswestry.
Montgomeryshire Collections, by Mr. M. C. Jones, F.S.A., Hon. Sec.
Several publications by Mr. Henry Blackwell, New York. List to be published in the catalogue of the library.
Several publications by the Smithsonian Institute of Washington.
Journal of the Royal Institute of Cornwall, by Major E. Parkyn.
Advertiser (Wrexham), by the proprietor.
Y Baner, by the proprietor.

The Members of the Council during the past summer subscribed among themselves £117 16*s.*, of which £24 2*s.* was contributed by the Secretary, to relieve the Society of an outstanding printing debt.

A financial statement is appended to this Report, in which this item is included.

The following Members of Council retire under Rule 5, but are eligible for election.

Mr. John Owens.
Mr. R. H. Jenkins.
Prof. John Rhys.
Mr. John Thomas.
Mr. E. Vincent Evans.
Mr. Lewis Morris.
Prof. Rhys-Davids.
Mr. William Davies.
Mr. William Evans.
The Rev. Evan Jones.
Rev. J. Elias Hughes.
Dr. John Williams.

Signed, on behalf of the Council,

STEPHEN EVANS,
Chairman.

Nov. 9, 1886.

THE HONOURABLE SOCIETY OF CYMMRODORION.

Statement of Receipts and Payments,

FROM 9TH NOVEMBER 1885 TO 9TH NOVEMBER 1886.

Dr.

		£	s.	d.
To Balance from last year		14	3	7
„ Subscriptions of past years ...	£44 3 0			
„ „ for 1886	336 6 6			
„ „ in advance for 1887	3 3 0			
		383	12	6
„ Rent of Library—National Eisteddfod Association		7	10	0
„ Sale of Back Numbers of Publications		3	14	6
„ Special Fund		117	16	0
		£526	16	7

Cr.

	£	s.	d.
By Printing	215	0	0
„ Lectures and Meetings	33	9	0
„ Rent, Insurance, and Caretaker	88	12	4
„ Cymmrodorion Section Expenses	8	2	6
„ Report on Teaching of Welsh in Elementary Schools, with Postage, etc.	26	18	10
„ Secretary	47	5	0
„ „ Commission (handed over by him to the Special Fund)	24	2	0
„ Postages of Letters, Circulars, and Publications, and Petty Expenses	29	1	11
„ Stationery	5	3	3
„ Editor	26	5	0
	503	19	10
Balance	22	16	9
	£526	16	7

Examined and found correct,

H. LLOYD ROBERTS, *Treasurer.*
C. W. JONES, *Secretary.*

HOWEL THOMAS, } *Auditors.*
E. W. DAVIES, }

9th Dec. 1886.

OFFICERS AND COUNCIL OF THE SOCIETY.

Corrected up to August 13th, 1887.

President.

The Right Hon. the Earl of Powis.

Vice-Presidents.

The Most Hon. The Marquess of Bute, K.T.
The Right Hon. The Earl of Jersey
The Right Rev. The Lord Bishop of Bangor
The Right Rev. The Lord Bishop of Bath and Wells
The Right Rev. The Lord Bishop of St. Asaph
The Right Rev. The Lord Bishop of St. David's
The Right Rev. The Lord Bishop of Llandaff
The Right Hon. Lord Tredegar
The Right Hon. Lord Penrhyn
The Right Hon. Lord Aberdare
The Right Hon. Lord Harlech
The Right Hon. Lord Tennyson
The Right Rev. The Bishop of Newport and Menevia
The Right Rev. The Bishop of Shrewsbury
Sir Watkin Williams Wynn, Bart.
Sir Robert A. Cunliffe, Bart.
Sir H. Hussey Vivian, Bart., M.P.
Sir Love Jones Parry, Bart.
Sir Edward J. Reed, K.C.B., M.P.
Sir Walter Morgan
Sir John H. Puleston, M.P.
W. Cornwallis-West, M.P., Lord-Lieutenant, Co. Denbigh
H. R. Hughes, Lord-Lieutenant, Co. Flint
The Very Rev. The Dean of Llandaff
The Ven. the Archdeacon of Llandaff.
Alderman David Evans
Richard Davies.
Col. C. K. Kemeys-Tynte, J.P.
W. Fuller Maitland, M.P.
Lewis Pugh Pugh.
William Rathbone, M.P.
Stuart Rendel, M.P.
Henry Richard, M.P.

John Roberts, M.P.
Captain Edmund H. Verney, R.N.
Gwilym Williams
J. Ignatius Williams
Charles W. Williams Wynn
William R. W. Wynne

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